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## Writing Anonymous Letters

The CATHOLIC SCHOOL JOURNAL has recently received a number of anonymous letters. Most of these were written by persons who desired to express an opinion or offer a suggestion. Evidently they were written in good faith, notwithstanding the fact that they were unsigned. Some of the writers, in a spirit of modesty, shun publicity. They do not want to get their names into print.

There is, however, another class of anonymous letter writers, who are actuated by selfish and vindictive motives. They offer criticism about persons and things, and at the same time seek to hide their identity. Here it is not so much a matter of modesty as it is a lack of moral courage to assume responsibility for their own utterances.

Then there are those who, under mistaken notions and whims, advance unworthy suggestions and loose ideas, which cannot be tolerated in the light of reason and common sense. Surely unsigned letters written by persons of this type cannot be honored by a reputable publication. They necessarily go into the waste basket.

Letters and communications which are intended for publication should invariably be signed. If for any reason the writer desires his name withheld from publication this can readily be done if a request is made. The request and the name of the writer will be held absolutely in confidence. Under all circumstances it will not be revealed.

We desire to give a fair hearing to all who may have ideas, opinions, or suggestions which are pertinent and helpful to the cause of Catholic education. To this end our columns are wide open.

*The Editor*



# An Educational Problem and Its Solution

## *The Problem*

How to get worth-while results in junior business training.

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# The CATHOLIC SCHOOL JOURNAL

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## Church History in High School

Rev. John Laux, M.A.

*Editor's Note.* This paper is a comprehensive statement marked by good sense and pedagogical insight of the reason for Church history in the high school. It indicates a needed emphasis, a needed point of view, and a very much needed objective. It should be read in connection with the material for Grade IV of "A Curriculum in Religion" to be found on another page of this issue of the CATHOLIC SCHOOL JOURNAL.

ALL our Catholic educators agree that Church history should form part of the content of the high-school course in religion. But as practice seems to lag considerably behind theory in this matter, it may be well to "review the evidence." A careful consideration of the value of Church history to our boys and girls of high-school age, of its place in the curriculum, and of the best method of teaching it, may be of some help toward obtaining for this important subject the place of honor it deserves in our Catholic educational system.

### A Serious Deficiency

Our high-school boys and girls are citizens of two commonwealths. By birth or adoption they became citizens of an earthly commonwealth; by baptism they were "born again" and have become members of the Kingdom of God on earth, the Holy Catholic Church. If it is rightly considered a woeful deficiency in our education—something to be truly ashamed of—not to be acquainted with the history of the country that gave us birth and promotes our temporal welfare, it is surely a graver and more deplorable deficiency in our spiritual training to be ignorant of the fortunes, the trials, and triumphs, of the institution to which our spiritual and eternal well-being is committed. Thomas Carlyle saw this clearly. "Ecclesiastical history," he says in his essay *On History*, "is undoubtedly more important than political history; inasmuch as it concerns us more to understand how man's moral well-

being had been and might be promoted, than to understand in the like sort his physical well-being; which latter is ultimately the aim of all political arrangements. For man's true advantage, not the outward condition of his life, but the inward and spiritual, is of prime influence; not the form of Government he lives under, and the power he can accumulate there, but the church he is a member of, and the degree of moral elevation he can acquire by means of its instruction."

Today there is not a Catholic high school in which much time and effort is not devoted to the teaching of American history—and of ancient, medieval, and modern history also. But by a strange inconsistency there are scores of our Catholic secondary schools in which Church history is either not taught at all or is regarded as the Cinderella of the curriculum. Surely it is not asking too much to place the study of Church history at least on a par with the study of the vanished glories of the Babylonians and Egyptians, the Medes and Persians. Even the enemies of the Church recognize her unique historical significance and hail her as "the most imposing organization in the world's history." "The Catholic Church," says Harnack, the prophet of Protestant modernism, "is the most comprehensive, the most complex, and at the same time the most homogeneous organization which history, as far as it is known to us, has produced. All the powers of the human mind and heart, all the elemental forces at the disposal of humanity, have had a share in the construction of this edifice."

The exclusion of Church history from the high-school curriculum is sometimes excused in the following or similar terms: "We do not omit Church history from our high-school curriculum because we fail to recognize its educational value, but because we think

that it can be studied more profitably in the college and the seminary."

Those who make this excuse forget that only a small percentage of our high-school pupils enter a college or a seminary. If our boys and girls do not learn Church history during their high-school course, most of them will never learn it at all. Besides, it is very doubtful whether Church history could be studied with much profit and success in the college and the seminary, unless the student had become acquainted with it and learned to appreciate it during his high-school days. The college and the seminary should present Church history in a more detailed and scientific manner than the secondary school, and they can do this successfully only if a good foundation has been laid in the high school.

Occasionally it is objected that Church history is too difficult a subject for the student of high-school age. By the same token secular history would also be too difficult. Both secular and Church history have to be brought down to the level of the learner. But of this a word will be said later.

A final objection is raised by the high-school pupils themselves. In some schools the students have been known to oppose the introduction of Church history because they "get no credits for it." This objection is born of a misunderstanding of the proper place of Church history in the high-school curriculum. Church history forms part of the religion course, not of the history course, although it might very profitably be studied in connection with the latter. Since Church history and secular history are so closely interwoven during the medieval period, medieval Church might even be substituted for medieval secular history. But whether this be done or not, one thing is clear: Church history must be embodied in the religion course. It may find a place elsewhere, but it must find a place there, whether "credits" be given for its study or not. It shares the fate of the course in religion.

#### Essential to Religious Instruction

It is sometimes urged in defense of the study of Greek and Roman history in our high schools that a knowledge of Greece and Rome is indispensable for a fruitful study of the classics. If this is a valid reason for devoting five periods a week to ancient history, then there is a still more valid reason for including Church history. A knowledge of Church history is absolutely necessary for a proper understanding of our holy religion. "The Christian religion," Bishop John Lancaster Spalding wrote nearly fifty years ago, "is primarily and essentially a fact, with a clearly defined and authentic history, and no right theory of it can either be formed or taught unless it be made to rest upon this historic basis. Hence St. Augustine declares that it is the duty of the Christian instructor to teach sacred history not in fragments and broken stories, but as a continuous and connected narrative brought down

to the present time (*De Catechizandis Rudibus*, c. 3). God's supernatural dealings with mankind are but partially recorded in Holy Writ. The Catholic Church, in its origin and growth, in its progress and diffusion through the world from age to age, is the supplement and continuation of the Bible history which without this would be an unintelligible fragment."

It is an old saying, that the road to a just appreciation of the present leads through the past. This is eminently true of the Church. "Many fall into error," says St. Jerome, "because of their ignorance of history." Without a knowledge of the origin and development of her system of doctrine, her constitution, her worship and discipline the present condition and activity of the Church remain a dark riddle. "It is Church history which tells us the story of the origin of Christianity; it is Church history which has preserved the narrative of the hierarchical institution of the Church, of its literature, its art, its doctrinal development, its worship and discipline. It is Church history which demonstrates the action of the Christian spirit upon social, civil, and public life, and in the growth of institutions cherished by our generation. No part of the progress of the world—material, intellectual, or moral—has been uninfluenced by the Church."<sup>1</sup>

#### Fosters Loyalty to Church

The concluding words of the above quotation point to another reason why Church history should be taught in our high schools: Familiarity with the history of the Church fosters in the adolescent an admiration for the Church that is full of love and loyalty. The story of the Church bears witness to the Divine power that abides in her. It tells our youth of the blessings conferred by her on mankind through the ages of her existence; of the millions whom she guided with a sure hand in the way of salvation; of the imperishable deeds of her countless heroes and heroines; of her illustrious pontiffs who faced the invading hordes of barbarians and roused Christendom to hurl back the gigantic Mohammedan threat. They learn to admire her as the greatest civilizing power in the world, as the teacher and educator of all the nations of Europe, as the patron and inspirer of true art and learning. To know her rightly is to love her truly; and where love is, there is loyalty even to death. Our young men and women who have pored over the fascinating, absorbing pages of her long history will love their Church despite the failings and shortcomings that attach to her earthly existence, and in the face of the accusations, however grievous they may be, which her enemies have lodged and still lodge against her.

#### The Church's Best Apology

"The history of the Church," Leo XIII wrote to the French clergy in 1899, "is a splendid and conclusive

<sup>1</sup>Guillard, *An Introduction to Church History*, p. 110.



demonstration of the truth and the divinity of Christianity." The great pontiff was but echoing the words of the Vatican Council, which teaches that the Church "because of her wonderful propagation, her extraordinary sanctity, inexhaustible fecundity in well-doing, her Catholic unity and unshaken stability, is a great and perpetual motive of credibility, an irrefragable witness of her own divine mission."

This being so, it follows that a course in Church history is the best course in Catholic apologetics. Some Catholic educators even maintained that it is the only apologetics which high-school pupils can profitably study. However that may be, no one will deny that a course in apologetics not backed by a course in Church history is something incomplete, unsatisfying, a mere torso, so to speak.

It would take us too far afield to show in detail the apologetic value of Church history. One example must stand for many. Take the words of our Lord to St. Peter: "Thou art Peter, and on this rock I will build My Church. The gates of hell shall not prevail against her." There is no better commentary of this promise than the history of the Church, which is its fulfillment. There are two facts which pervade the whole history of the Church — the perpetuity of the Church and the immortality of the Papacy. "No sophistry can weaken, no special pleading can obscure, no skepticism can doubt them. These two facts, as indubitable as they are significant, unfold the net results of all Church history. They stand forth amidst the ruins of the past, more solid and immovable than do the pyramids from the sands of the desert. They are as luminous as the sun, which, despite darkness and storms, still maintains his undeviating course. Your prejudices and your passions can no more blot them out from the record of the past, than can the mists and the clouds blot out the sun from the heavens. In spite of yourself, you cannot fail to be deeply impressed with their significance in settling the practical and vital question: Which is the true Church of Christ?" (Archbishop Martin J. Spalding).

It may be asked: What about the "scandals" in the history of the Church? Will not the presentation of the dark side of the picture prove a stumblingblock to the youthful student?

Truthfulness, the supreme law of history, demands that the unpleasant features of the Church's past be not withheld from our students. Exposed in their true setting, with their causes and accompanying circumstances clearly outlined, these "scandals" will tend to strengthen rather than to undermine the faith of the pupils. "The existence of the Church and the Papacy as they are today is a wonder only enhanced by every proof that they ought to have perished long ago according to all human probability."

To pass over in silence the so-called "bad popes," or to put a gloss upon human weaknesses, shortcomings, grave sins even, of churchmen in high places, will do

more harm than good. "Of all scandals," says Cardinal Newman, "such omissions, such glosses are the greatest." If we do not tell our young men and women about them, they will draw their knowledge from other, mostly tainted, sources. But it is all-important that we fix the attention of our pupils, over and over again, on the two factors that are active in the Church — the Divine and the human. The Divine will of necessity be always beautiful, holy, and sublime; not so the human. As men, even the most exalted rulers of the Church are exposed to error — except, of course, in those matters in which infallibility has been guaranteed to them — and to temptation and sin. According to Christ's own words, His Church was to be made up of both good and bad; there was to be cockle among the wheat till the time of harvest. If we insist on this truth, the students will acquire the important habit of distinguishing between the Divine and the human in the Church, and, consequently, of recognizing the divinity of the message, though the messengers may frequently be very human, and of seeing "the shaping hand of God, like the weaver behind his loom, creating fairest patterns, though the ordinary looker-on observes nothing but din and disorder" (Shahan).

We must never forget that from the days of the Protestant revolt there has been in vigorous existence, as Professor Guilday says, "a pragmatic use of Church history for which the only just name is anti-Catholic." By misrepresenting the Church's past, by exaggerating and generalizing facts unfavorable to her, and by minimizing or ignoring all that is in her favor, anti-Catholic history has created a caricature of the Church. Who will deny that, as a result of these tactics of the enemy, anti-Catholic bigotry has been kept alive, and love for our Holy Church has been well-nigh extinguished in the hearts of countless Catholics?

"The task of reversing that anti-Catholic system," writes Hilaire Belloc, "is the hardest of all modern tasks. Yet it must be undertaken; for, although the most profound and the most active agent of change must always be spiritual action upon the individual, yet corporate action upon the mass is essential; and today *history* will act there as nothing else can do. In *history* we must abandon the defensive. We must carry the war into Africa. We must make our opponents understand not only that they are wrong in their philosophy, not only ill informed in their judgment of cause and effect, but out of touch with the past: which is ours." If this much-needed offensive is to prove successful, it must set in all along the battle front, from the elementary school to the high school, the college, and the university. Leaders — men and women who will make Church history their life study — are needed for the enterprise. They will not be forthcoming unless Church history is given a place of honor in our Catholic educational system. All those who have accomplished anything worth while in the field of history were men who in their early youth imbibed a

taste for historical studies, and were given ample opportunity to pursue them in later life.

### Aids Religious Training

The primary aim of the study of Church history in our high schools is not apologetic, but religious. Church history must aid in the religious training of the pupils. And surely no other subject, outside of the Sacred Scriptures, is so well adapted to promote Christian piety. The pupil will find in its pages the highest motives and the most perfect examples of Christian virtue. "The young," says Bishop Spalding, "if they are to be rightly educated, must be made familiar with deeds rather than with thoughts. They are influenced more by example than by precept; and, after the lives of those with whom they are thrown into actual contact, nothing has such power to educate them as a knowledge of the lives of heroic and Godlike men. Let us, then, return to natural methods, attach less weight to filling the memory with definitions of religious doctrines, and labor rather to familiarize the mind with the facts and deeds out of which these doctrines have grown, and in which they are embodied in a way easily intelligible to the young."

The best training in business or the professions, it has often been remarked, is derived from constant intercourse with persons who are experts in their line and devoted heart and soul to their work. Theory is valuable, even indispensable at times, but it is in most cases barren of results unless supplemented by practical training under competent guides. The same is true in the supernatural order. A thorough course in Christian doctrine and apologetics is a splendid thing and much to be desired; but unless the theoretical instruction be made practical by placing before the student the concrete example of every virtue in the life of Christ and of His closest followers, the saints, it would have little power to produce lives of faith and holiness.

Why is it that our young men and women so seldom look for their heroes and heroines among the saints? This should give us pause. Evidently they do not know the saints, and *ignoti nulla cupido*. Or perhaps the saints have been presented to them in a false light and out of their proper historical setting. Only too often they are held up to them as "timeless beings, superhistorical types, with as many ascetical advantages as psychological disadvantages." A knowledge of history, especially of Church history, is necessary in order to form a true estimate of a saint. Saints, like all men, are children of their age. They act on their contemporaries and are, in their turn, influenced by them. We cannot love and admire and make a hero of a St. Athanasius unless we have become well acquainted with the marvelous fourth century in which he lived and fought and suffered. Unless we know who the Arians were, what they stood for and what a threat to Christianity their heresy meant, the fact that Athanasius was hunted down by them like a wild beast,

will mean very little to us. And how different a St. Boniface appears when placed between Charles Martel and Pippin, right in the heart of the turbulent eighth century. One of his letters to Gregory II or to an Anglo-Saxon king or bishop, or the letter written to him from England by St. Lioba, brings him nearer to us and makes him more lovable than a long discourse on his missionary labors or his heroic virtues.

### Content of the Course

Church history is a vast subject full of difficult questions of historical controversy. Hence, for high-school purposes, a wise selection of matter must be made. An intelligible outline of the Church's matchless story is all that can be given. All "side issues" that would distract the attention from the main stream of events must be omitted altogether or assigned to their proper places as side issues. There is no need to heap up names and dates; no need to describe in detail the relations between Church and State during the declining years of the Roman Empire or the long-drawn-out conflicts between the temporal and the spiritual power during the Middle Ages. Stress will naturally be laid upon the Apostolic age and the age of the martyrs. The glorious lives and deeds of the great Fathers of the Church must be brought humanly near to the pupil. The founders of monasticism and the apostles of the various nations of Europe, who still live in the minds and hearts of the people, never fail to interest the pupils. They wish to know all about St. Martin of Tours, St. Patrick, St. Benedict, St. Columba, St. Boniface, St. Stephen, St. Casimir, SS. Cyril and Methodius, whose names they hear so often. They like to be told about famous monks and nuns of the Middle Ages, and about the missionaries who penetrated into Tartary in the thirteenth century and followed in the wake of the discoverers and conquistadors in the sixteenth and seventeenth. By thus giving a large space to the saints, the Church's supreme glory, one of the characteristic notes of the Church, her *sanctity*, will be made to stand out prominently.

Heresies should be discussed only insofar as they bring out more fully and demonstrate more clearly the true doctrines of the Church. The nature and origin of the Greek schism must be treated at some length, otherwise one of the direct catastrophes in the history of Christianity, the separation of the Eastern from the Western Church, which continues to this day, will remain unintelligible. For the same reason the Protestant revolt must be described in detail.

With more advanced students the study of the great heresies: Gnosticism, Arianism, Nestorianism, Monophysism, Monotheletism, Pelagianism, Lutheranism, Calvinism, and Anglicanism, can be made very profitable by showing how her conflict with them brought out most clearly the Church's *inner* catholicism — her insistence on the *whole* truth, her refusal to be *one-sided*. Thus Gnosticism, to take only one example,

taught: God only is good, the world is evil; spirit only is good, matter, and therefore also the body, is evil; knowledge (*gnosis*) only is of value, faith (*pistis*) is useless or good only for the common herd. The Church replied: God *and* the world are good; the world has become evil only through sin; soul *and* body are good; faith *and* knowledge, especially if enlightened by faith, are of the greatest value.

Students are naturally interested in the rise and progress of the Church in their own country. The textbook should allot generous space to this phase of Church history; but this must be supplemented by the teacher and the students themselves. The pupils should be encouraged to study the history of the Church in their state, diocese, city, town, and parish. They might profitably be instructed to scan the Catholic weeklies for notable events in the life of the Church in the United States and in their diocese, and record these chronologically in their Church history notebooks.

A word remains to be said on the correlation of Church history with Christian doctrine and profane history. Some high-school curriculums assign a whole year of the religion course to Church history. Much might be said in favor of this arrangement. Others distribute Church history over the four years, running it parallel with secular history and Christian doctrine. This plan has obvious advantages. Profane history furnishes a welcome basis for Bible history, and Church history, besides supplementing (or correcting, in some instances) profane history, is, as it were, a running commentary on the truths of faith, the means of grace, and the principles of Christian morality and apologetics.

### Teacher of Church History

The teacher of Church history must not only know Church history, he must also know how to teach it. "We shall have better history teaching," says Professor Fling,<sup>2</sup> "when we have trained teachers; and we shall have trained teachers when teachers themselves, and those who employ them, realize that history can be taught only by those who have been prepared for the work."

This is not the place to discuss the methods of teaching history. Father Felix M. Kirsch, O.M.Cap., gives an excellent summary of the best that has been written on this subject in a paper entitled "The Teaching of History" which every teacher of history should read. The words which he quotes from a school superintendent are well worth pondering: "Academic and professional training alone will not suffice for effective teaching. The most scholarly teachers, employing the most skillful methods, measured by coldly intellectual standards, must largely fail to get desired results if they fail to bring or beget the right emotional atmos-

phere in the schoolroom. Emotional warmth is just as essential to the growth of ideas as physical warmth is to the growth of plants. Frost is as much to be avoided in the schoolroom as in the garden." If this is true of the teacher of secular history, it is doubly true of the teacher of Church history. And how much easier it is for him to "bring or beget the right emotional atmosphere." "If there is a tone becoming the Catholic telling the story of the kingdom of God on earth," as Father Stebbing, the English Church historian puts it, "it is rather a tone of triumph than anything else. It is the tone which the national patriot takes when he tells of the victories of his ancestors and the noble deeds of his race. For the Catholic can speak of higher contests and of loftier conquests. He has a statelier gallery of heroes to point to, and a roll of achievement more varied and more widely reaching than any national history could have. It is no act of virtue to speak or write with coldness or hesitation of what he knows to be praiseworthy and exalted beyond compare. The Catholic who tells the history of the Church knows that it came from God; knows that it has an abiding Divine presence with it in sunshine and in storm; knows that it must win in the end and on the whole, even though this individual or that nation fall from its place in its bosom. Success and failure must not be measured for it as for human institutions, but must wait for the great reckoning which shall justify the ways of God to men."

### REQUIREMENTS FOR NURSING SCHOOLS

The committee on grading of nursing schools has recently completed a nation-wide survey of nursing schools, for the purpose of studying ways and means of providing adequate nursing service at a price well within the reach of the average person.

The survey, which was directed by Dr. May Ayres Burgess, statistician, lists the replies of 150,000 persons to questionnaires from doctors, nurses, patients, student nurses, and heads of nursing schools.

The findings of the survey revealed that the "high-school-failure" girl who goes into nursing is a positive danger to the sick in her care, that she is an economic failure, and that her own professional life is a failure. The survey pointed out that the nursing schools should not be regarded as a refuge for the dull, or a discipline for the refractory in high schools. Student nurses often before their first year is completed, are intrusted with a large part of the responsibility for the care of hospital patients. Most student nurses are only 18 years old at entrance, and this immaturity must be offset by a sound educational background and a keen sense of responsibility.

The better nursing schools now require a four-year high-school diploma for entrance, together with evidence that the student ranked in the upper half of her class. At the present time, 73 per cent of the student nurses are high-school graduates. The high-school program of the student contemplating taking up the nursing profession should include science courses, household science, and a general all-around course with emphasis on the cultural and scientific subjects. A high-school diploma, a high class standing, and intelligence are the basic requirements for a worth-while student nurse. Other important qualifications are good health, a liking for people, conscientiousness, good breeding, and a professional attitude.

<sup>2</sup>Quoted by Guilday, *op. cit.*, p. 185.

<sup>3</sup>Franciscan Educational Conference Report, 1922, pp. 33-66.



# The First Commandment of the Church *Sister M. Agnesine, S.S.N.D.*

(Concluded from the February issue)

## Circumcision of Our Lord

The liturgy today celebrates three feasts:

1. The first is that which the old sacramentaries indicate under the title of "Within the octave of the Lord." Jesus has been born eight days, and the Mass borrows many things from the Masses of Christmas Day.

2. The second feast reminds us that, after God, it is to Mary that we are indebted for Jesus. Formerly for this reason a second Mass was celebrated on this day in honor of the Mother of God in the Basilica of St. Mary Major. A trace of this old custom is found in the Collect, the Secret, and the Postcommunion, which are taken from the votive Mass of the Blessed Virgin.

3. The third feast is that of the Circumcision (sixth century). Moses imposed this rite of purification, a symbol of baptism, on all young Israelites, the eighth day after their birth (Gospel).

And as this is the first Divine blood the Savior shed for the cleansing of our souls, the Church dwells on the necessity of our casting out all that is evil in us. "Jesus Christ gave Himself for us, that we might be redeemed from all iniquity and cleansed (Epistle). "Vouchsafe, O Lord, to cleanse us by these heavenly mysteries" (Secret). "May this Communion, O Lord, cleanse us from our guilt" (Postcommunion): It is the Christian circumcision.

"His Name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace" (Isa. ix. 6).

"In the Name of Jesus, every knee should bow of those that are in heaven, on earth, and under the earth" (Phil. ii. 10).

### Jesus, the Only Thought of Thee

(*Jesu, Dulcis Memoria*)

Jesus, the only thought of Thee  
With sweetness fills my breast;  
But sweeter far it is to see  
And on Thy beauty feast.  
No sound, no harmony so gay,  
Can art of music frame;  
No words nor even thought can say  
The sweets of Thy blest name.

Jesus, our hope, when we repent,  
Sweet source of all our grace;  
Sole comfort in our banishment  
Oh, what when face to face.  
Jesus, that name inspires my mind  
With springs of life and light;  
More than I ask in Thee I find,  
And languish with delight.

No art or eloquence of man  
Can tell the joys of love;  
Only the saints can understand  
Who they in Jesus prove.  
Jesus, our only joy be Thou  
As Thou our prize wilt be,  
Jesus, be Thou our glory now  
And through eternity.

## The Ascension of Our Lord

Today (Collect) is kept the anniversary of Christ's Ascension, which marked the close of His life on earth.

During the forty days that followed His Resurrection, He laid the foundation of His Church, to which He was about to send down the Holy Ghost. The Epistle and Gospel of the day are a summary of our Lord's instructions in this respect.

He then left this earth, and the Introit, Collect, Epistle, Alleluja, Gospel, Offertory, Secret, Preface, and Communion commemorate His glorious Ascension, which is a pledge of our own going up into heaven.

The souls which He has freed from limbo are His escort (Alleluja): with Him they enter the kingdom of heaven, where they are made more fully partakers of His Godhead (Preface).

The Ascension teaches us our duty to raise our hearts up to God, and in the Collect we are made to pray that we may dwell in spirit with Jesus in the heavenly regions.

Let us offer up to God the Holy Sacrifice of the Mass "in remembrance of the glorious Ascension of His Son" (*Suspice* and *Unde memores*), so that, delivered from present evils, we may attain with Him unto eternal life (Secret).

## Purpose of Our Lord's Ascension

1. To receive the reward of His merit.  
"The Lamb that was slain is worthy to receive power . . . and honor and glory" (Apoc. v. 12).
2. To show that His kingdom is not earthly, but spiritual and eternal.  
"My kingdom is not of this world" (John xviii. 36).
3. To be enthroned as head of the whole Church.  
"He hath made Him head over all the Church" (Eph. i. 22).
4. To adorn heaven with His glory.  
"The Lamb is the lamp thereof" (Apoc. xxi. 23).
5. To triumph over all His enemies, spiritual and temporal.  
"Sit Thou at My right hand; until I make Thy enemies Thy footstool" (Ps. cix. 1, 2).



6. To become Lord of all creatures.  
"He hath subjected all things under His feet"  
(Eph. i. 22).
7. To open the gates of heaven for man.  
"Be ye lifted up, O eternal gates: and the King  
of Glory shall enter in" (Ps. xxiii. 7).
8. To complete our redemption, placing man, the  
child of God, with His Father.
9. To send the Holy Ghost upon the Church.  
"If I go I will send him to you" (John xvi. 7).
10. To prepare places for us and excite us to follow  
Him.  
"I go to prepare a place for you" (John xiv. 2).
11. To be our Mediator.  
"We have an advocate with the Father, Jesus  
Christ, the Just" (I John ii. 1).  
"He is the propitiation for our sins" (I John ii. 2).  
"Christ at the right hand of God, maketh inter-  
cession for us" (Rom. viii. 34).

#### Social Advantages of This Article of the Creed

*He ascended into Heaven*

1. Revival of our hope of heaven.
2. Motive and encouragement for virtue and good  
deeds.
3. Take away this article, offering such benefits to  
men, and
  - a) Virtue becomes a vain word.
  - b) The goods of this life are all things to all men.
  - c) The passions are left without restraint.
  - d) Suicide becomes a logical act.
  - e) Society has only the scaffold as its basis, and  
the hangman as its protector — But
4. Restore to man the hope of heaven, and
  - a) Generous souls will exchange the gods of  
time for those of eternity.
  - b) Self-sacrifice and all virtue abound.
  - c) Every human misery is relieved.
  - d) Society rests in peace, for virtue then has a  
motive. It expects a reward!

#### The Assumption of the Blessed Virgin Mary

On this feast, which is the most ancient and solemn of the Cycle of Mary (sixth century), the Church invites all her children in the whole Catholic world to unite their joy (Introit) and their gratitude (Preface) with those of the Angels who praise the Son of God, because on that day His Mother, bodily and spiritually, entered heaven (Alleluja).

It is in the Basilica of St. Mary Major that was solemnized at Christmas the mystery from which flowed all the glories of the Virgin and it is also there that is solemnized the Assumption, in which they culminate. Mary received Jesus when He came to this world, and it is Jesus who receives Mary into heaven.

Admitted to the enjoyment of the delights of eternal contemplation, she chose at the feet of the Master the better part which shall not be taken away from her (Gospel, Communion). The Gospel of the vigil was



THE ASCENSION  
G. Biermann

*I ascend to My Father and to your Father (John xx, 17)*

formerly read after today's Gospel, in order to show that the Mother of Christ is happy among all others, because, better than all others, "she listened to the word of God." This word, the Word, the divine Wisdom, which, under the Old Law, dwelt among the people of Israel (Epistle), dwelt in Mary under the New Law. The Word became incarnate in the womb of the Virgin, and now, amid the splendor of the heavenly Sion He fills her with the delight of the Beatific Vision.

The Church on earth, like Martha, has to care for the necessities of the present life, but she also, like her, invokes the help of Mary, (Collect, Secret, Post-communion).

A procession has always been a part of the feast of the Assumption. At Jerusalem it was formed by the numerous pilgrims who came to pray at the tomb of the Virgin and who thus contributed to the institution of this solemnity.

The clergy of Constantinople also held a procession on the feast of Rest or the Assumption of Mary. At Rome, from the seventh to the eighth century the papal cortege, in which the representatives of the Senate and

people took part, went on this day from the church of St. John Lateran to that of St. Mary Major. This ceremony was called the Litany.

In France the object of the procession of August 15 after Vespers was to commemorate the consecration on this day in 1638 by Louis XIII of that country to the Blessed Virgin.

#### Selections

##### *The Assumption*

Hark! She is called! the parting hour is come,  
Take thy farewell, poor world. Heaven must go home.  
A piece of heavenly-earth; purer and brighter  
Than the chaste stars, whose choice lamps come to light her,  
Whilst through the crystal orbs, clearer than they  
She climbs and makes a far more milky way.

She's called. Hark, how the dear immortal Dove  
Sighs to His silver Mate: "Rise up, My Love!  
Rise up, My fair, My spotless One!  
The winter's past; the rain is gone;  
The spring is come; the flowers appear —  
No sweets (save thou) are wanting here.  
Come away, My Love! Come away, My Dove!  
Cast off delay  
The court of heaven is come to wait upon thee home.  
Come, come away!"

— *Richard Crashaw*

Nor Bethlehem nor Nazareth  
Apart from Mary's care;  
Nor heaven itself a home for Him  
Were not His mother there.

— *Father Tabb*

"Who is she that goeth up by the desert, as a pillar of  
smoke of aromatical spices, of myrrh and frankincense?"  
(Cant. iii. 6).

"With me are riches and glory, glorious riches and justice"  
(Prov. viii. 18).

"I am the mother of fair love, and of fear, and of knowl-  
edge, and of holy hope" (Ecclus. xxiv. 24).

"Come from Libanus, my Spouse, come from Libanus, come,  
thou shalt be crowned" (Cant. iv. 8).

"Thou art the glory of Jerusalem, thou art the joy of  
Israel, thou art the honor of our people" (Jth. xv. 10).

"All the glory of the King's daughter is within" (Ps.  
xliv. 14).

#### The Feast of All Saints

The Temple of Agrippa was dedicated, under Augustus, to all the pagan gods, hence its name of Pantheon. Under the Emperor Phocas, between the years A.D. 607 and 610, Boniface IV translated hither numerous remains of martyrs taken from the catacombs.

On May 13, 610, he dedicated this new Christian basilica to St. Mary and the Martyrs. The feast of this dedication took later a more universal character, and the temple was consecrated to St. Mary and all the Saints.

As there was already a feast in commemoration of all the Saints, celebrated at various dates in various churches, then fixed by Gregory IV in 835, on November 1, Pope Gregory VII transferred to this date the anniversary of the dedication of the Pantheon. The feast of All Saints therefore recalls the triumph of Christ over the false pagan deities.

As the Saints honored during three first centuries

of the Church were martyrs, and the Pantheon was at first dedicated to them, the Mass of All Saints is made up of extracts from the liturgy of martyrs. The Introit is that of the Mass of St. Agatha, used later for other feasts; the Gospel, Offertory, and Communion are taken from the Common of Martyrs.

The Church gives us on this day an admirable vision of heaven, showing us with St. John, the twelve thousand signed of each tribe of Israel, and a great multitude which no one can count, of every nation and tribe, of every people and tongue, standing before the throne and before the Lamb, clothed in white robes and with palms in their hands (Epistle). Christ, the Virgin, the blessed battalions distributed in nine choirs, the Apostles and prophets, the martyrs crimsoned in their blood, the confessors adorned in their white garments and the chaste choir of virgins form, as the hymn of Vespers sings, the majestic cortege. It is indeed composed of all those who here below were detached from worldly riches, gentle, afflicted, equitable, merciful, pure, peaceful, and persecuted for the name of Jesus. "Rejoice," the Master had foretold them, "for a great reward is prepared for you in heaven" (Gospel, Communion). Among those millions of the just who were faithful disciples of Jesus on earth, are several of our own family, relations, friends, members of our parochial family, now enjoying the fruit of their piety, adoring the Lord, King of kings, and Crown of All Saints and obtaining for us the wished for abundance of His mercies (Collect).

#### Selections

##### THE SAINTS

Saints are God's flowers, fragrant souls  
That His own hand hath planted,  
Not in some far-off heavenly place,  
Or solitude enchanted,  
But here and there and everywhere,—  
In lonely field or crowded town,  
God sees a flower when He looks down.

Some wear the lily's stainless white,  
And some the rose of passion,  
And some the violet's heavenly blue,  
But each in its own fashion,  
With silent bloom and soft perfume,  
Is praising Him, Who from above  
Beholds each lifted face of love.

— *Henry Van Dyke*

##### SECRET OF THE SAINTS

A tone of pride or petulance repressed  
A selfish inclination firmly fought  
A shadow of annoyance set at nought  
A murmur of disquietude suppressed  
A peace in importunity possessed  
A reconciliation generously sought  
A purpose put aside — a banished thought  
A word of self-explaining unexpressed:  
Trifles they seem, these petty soul restraints,  
Yet he who proves them such must needs possess  
A constancy and courage grand and bold.  
These are the trifles that have made the saints!  
Give me to practice them in humbleness,  
A nobler power than mine doth no man hold.

"Eye hath not seen, nor ear heard, neither hath it entered



THE ASSUMPTION OF THE BLESSED VIRGIN MARY  
Rubens, Colonna Gallery, Rome

*Copies of famous paintings serve as excellent illustrations for lessons on the feasts of the Church year*

into the heart of man, what things God hath prepared for them that love Him" (I Cor. ii. 9).

"Fellow citizens with the Saints" (Eph. ii. 9).

#### Patron Saints for Various Occasions

Fever:	St. Antoninus, May 10; St. Lidwina.	Happy Death:	St. Barbara, Dec. 4; St. Joseph, March 19.
Pestilence:	St. Rock, Aug. 16; St. Charles, Nov. 4.	Laborers:	St. Joseph, St. Isidore, May 10.
Headache:	St. Catherine, April 30; St. Bernard.	Last Sacraments:	St. Barbara, Dec. 4, to obtain.
Paralysis:	St. Frederick, July 18.	Mariners:	St. Telius.
Revolution:	St. Christopher, July 25.	Married:	St. Frances, March 9; St. Jane, Aug. 21.
Slander:	St. Nicholas, Dec. 6.	Motorists:	St. Christopher, July 25.
Fire:	St. Anthony, Jan. 17; St. Agatha, Feb. 5.	Musicians:	St. Cecilia, Nov. 22.
Loss:	St. Anthony of Padua, June 13.	Painters:	St. Methodius, July 7; St. Luke, Oct. 18.
Animals:	St. Anthony, Jan. 17, protector.	Physicians:	SS. Cosmas and Damian, Sept. 27.
Artillerymen:	St. Barbara, Dec. 4.	Printers:	St. John before the Latin Gate, May 6.
Catechists:	St. Cyril of Jerusalem, March 18.	Purity:	St. Thomas, March 7; St. Aloysius, June 21.
Children:	St. Nicholas, Dec. 6.	Servants:	St. Zita, April 27.
First Communion:	Blessed Imelda.	Shepherds:	St. Isidore, May 10; St. Wendelin.
Converts:	St. Paul, Jan. 25.	Soldiers:	St. Sebastian, Jan. 20; St. George, April 23.
Dumb:	St. Bernard, Aug. 20.	Students:	St. Aloysius, June 21; St. Thomas, March 7.
Gardeners:	St. Serenus, Feb. 23; St. Fiaker, Aug. 30.	Teachers:	St. Joseph Calasanctius, Aug. 27.
Goldsmiths:	St. Dunstan, May 19.	Virgins:	St. Agnes, Jan. 21; St. Rose, Aug. 30.
		War:	St. Barbara, Dec. 4.
		Widows:	St. Paula, Jan. 26; St. Monica, May 4.



### Stories

#### Saved by a Picture of the Blessed Virgin

There was a certain father of a family who had but little faith and courage. One trial after another came upon him, and, having no confidence in either God or man, he determined to put an end to his life. Providing himself with a rope, he started out for a solitary place in the woods, where there was little danger of his being interfered with in the execution of his crime. He avoided meeting his wife and children, for fear some tender feeling might be excited in him.

While proceeding on his way, his head cast down—for he dared not look in the face of his fellow men with the sin of Judas in his heart—he saw a small piece of white paper lying on the ground. He picked it up through curiosity, and lo! it was a picture of the Blessed Virgin, with the invocation, "O Mary, conceived without sin, pray for us who have recourse to thee."

"This is strange!" said the man to himself, stopping a moment to reflect. "Why should I happen to find this picture now and be moved to examine it?" He walked on, looking at the words, "Pray for us who have recourse to thee." Again he hesitated and stood still; a flash of light entered his mind; he felt a new desire of life, and prayed, "O Mary, conceived without sin, pray for us who have recourse to thee!"

He threw the rope away, hastened back to his wife and children. He showed them the picture and told them of the terrible crime he was about to commit. Then he went to the priest who had been his confessor in years gone by, and was reconciled to the Church which he had so long neglected. The picture was preserved as a precious and holy relic, and in after years the man often pointed to it, saying, "This picture of the Mother of God was the means of saving me."

#### Saint Margaret

This holy queen always sought to inspire her children with the greatest respect for the holy sacrifice. "Nowhere," she would say, "must we avoid more carefully a lazy, slothful posture than in church during Mass." The young princes learned the practice of behaving well at Mass from the example of their royal mother, as well as from her words. One of the Edinburgh folk said one day to a neighbor: "If you want to know how the angels pray in heaven, look at our queen and her children in church." (Feast June 10.)

#### Christopher Columbus

This famous navigator of the fifteenth century never weighed anchor or set sail on a Sunday or holyday. And even when on the high seas, he always kept those days with the greatest solemnity. His vessels then resembled a floating church, in which were heard the praises of God.

#### Our Lady's Tomb

When the Blessed Virgin died, she was in due course laid in the tomb. One of the Apostles, unable to be

present at her death, arrived three days after her happy departure. Full of sorrow and regret, he besought the others to open the tomb, that once more he might rest his eyes upon her. It was therefore opened, but, O prodigy! the sepulchre was empty, and some lilies, emblems of purity and virginity, had sprung up in the place where the chaste body had lain, that immaculate body which was too holy to remain in the grave, and which angels bore away when the voice of God woke it from its short sleep in death.

### Opinion of Rousseau

"What is to be thought of those who want to deprive the people of their festivals, as if they were so many distractions, turning them aside from their neighbors? This maxim is false and barbarous; and so much the worse, if the people have only time to earn their bread. The just and beneficent God Who wills they should be occupied, wills also they should be refreshed. Nature imposes on them exercise and rest, pleasure and pain alike. The disgust of labor oppresses the miserable more than labor itself. Do you wish to have the people active and laborious? Give them festivals."

#### Blessed Thomas More's Respect for Sunday

Blessed Thomas More, chancellor of England, was an ardent supporter of Catholic belief. When going to chapel on Sundays, he always appeared very well dressed. One day some one asked him how it was he was so particular in his dress on Sunday, and he at once made answer: "I have always dressed myself with care on Sundays, and on festivals, not to please the world, or through respect for any mortal, but through respect and love for God."

#### Profanation of Sunday an Injustice

A farmer ridiculed his neighbor because he did not, like himself, work on Sundays, but, on the contrary, attended the church services. "Suppose," said the neighbor, "I have seven shillings in my pocket, and meeting a poor man on the way, I gave him six, what would you say?" "Well," said the farmer, "you would be very generous, and would deserve every thanks." "But if, instead of thanking me, he threw me down and robbed me of my last shilling, what then?" "Why, such a man would deserve to be hanged." "Friend," replied the neighbor, "that's your very case: God has given you six days to labor in, and has reserved only the seventh to Himself, and commands us to sanctify it. And you, instead of being thankful for His gifts and respecting His will, you rob Him even of the seventh day. Are the two cases not alike?" The farmer agreed; he admitted his fault and corrected it.

### Result of Irreverence

Pope Pius V had induced a Protestant to enter the Church, and was preparing him for baptism. One day the latter was assisting at Mass, but unfortunately, the faithful then present were greatly wanting in



respect, and the Protestant went away indignant, saying: "No, Catholics do not believe in the Mass: they don't believe in the real Presence: if they did, they would behave differently in the presence of God." And he remained a Protestant.

### Thirty Thousand Francs' Worth of Jewels

Of two merchants, one of whom closes his shop on Sundays and goes to Mass, while the other buys and sells as on weekdays, which is he who best deserves our confidence? I am going to tell you. When the Allies, that is to say, the Austrians, Russians, and Prussians, invaded France in 1814, they made a considerable stay in the country, and especially in Paris. Some of them availed themselves of the opportunity of purchasing some of those rare and costly works of art for which France is so famous.

A wealthy Prussian officer, among others, wished to buy jewels for a large amount. He presented himself one Sunday to one of the first jewelers in the city. "Sir, I should like to see some of the finest ornaments you have in gold and jewels." "I can let you see them, sir, but I cannot sell them to you today." "You cannot? and why?" "Because my stores and workshops are always closed on Sundays, and I would not, on any account, depart from that rule." "Sir, I understand your Catholic scruples, but I leave the city tomorrow

and if you will not sell me the jewels, I must go elsewhere." "I cannot help it." "Well, sir, I have but one word to say, and perhaps it may help you to a decision. I intended to purchase jewels to the amount of twenty-five or thirty thousand francs." "You do me wrong, sir, if you imagine that that sum will tempt me; it is undoubtedly a fine offer, but I confess I like better to remain faithful to my religious principles." "In that case, sir, as my departure is fixed for tomorrow, I am forced, however much I may regret it, to purchase of someone else what you refuse to sell me." So saying, the officer bowed and withdrew. He had gone only a little way when a thought occurred to him. "Now here is a jeweler who is very strict in observing the Sunday, and his strictness annoys me. But if this man has firmly refused to sell me his jewels for any amount of money, I have good reason to believe that he would not deceive me in the price, weight, value of his costly wares; while another that will not hesitate to sell on Sunday for the sake of making money will not scruple to cheat me in his merchandise."

Struck by this reflection, the officer returned home, related what happened, put off his journey for one day, and returned on the next day to the honest jeweler with some of his friends. They made purchases to the amount of forty or fifty thousand francs, confident that the merchandise was equal to that value.

# The Classroom Teacher and a Scientific Society

*George E. Vander Beke, Ph.D.*

ON December 29, 30, and 31, 1930, the American Association for the Advancement of Science held its annual meeting at Cleveland, Ohio. Section Q (Education) heard several papers of interest to the classroom teacher. Brief abstracts of some of these reports are presented herewith.

A. "The Arithmetical Backgrounds of Young Children." Clifford Woody, University of Michigan.

*Purpose of Investigation.* To discover by means of an extended inventory test the amount and types of arithmetic skill possessed by children in the primary grades at the time formal study of arithmetic is introduced. In this investigation formal instruction is defined as instruction organized and definitely systematized and taught in a period specifically set aside for the teaching of this subject.

*Procedure.* Thirty-nine different school systems, widely scattered throughout the United States, co-operated in this investigation. The teachers in these systems in the grades just previous to the one in which formal instruction is introduced were asked to inter-

view six children selected at random, who had received all their training within the system and who had had regular promotions. In ten of the systems, the various teachers interviewed more than 100 children, but in most of the other systems the number of children was considerably less. In one rather large city, three trained teachers interviewed all of the children in Grade 1A and a number of children in the Kindergarten, Grade 1B, Grade 2A, and Grade 2B. In all, 2,829 children were interviewed. As the teachers were interviewing the children, notes on the behavior responses of the children were made. In one school system, inquiry blanks were sent to the parents of the children concerning the amount of home instruction in arithmetic which had been given the children.

*Results.* The facts collected seem to justify the following conclusions:

1. The most common practice is to begin formal instruction in Grade 2B.
2. The children possess considerable ability in counting, reading numbers, in recognition of coins and know-

ing their values, in telling time, in recognition and understanding simple units of measurement, and in the fundamental processes in addition and subtraction of the simple combinations at the time very formal instruction is introduced.

3. Extended inventory tests designed for throwing light on both types of achievement and methods of response must be given before formal instruction is introduced, if instruction is to be adapted to the needs of the individual child.

4. The method of attaining a solution to an exercise must be taken into consideration in evaluating the significance of a given attainment. Many children are credited with attaining correct responses, but the method employed and the time taken in obtaining the solution indicate the need for proper training.

5. The children have learned so much arithmetic through their work and play activities, their home instruction, and their incidental instruction offered them in school, that a serious question is raised as to the best time for introducing formal instruction.

B. "A Successful Method of Teaching Problem Solving in Arithmetic." Worth J. Osburn, Ohio State University.

A small group of typical problems was selected and taught explicitly in an experimental group in Grade 3. Every effort was made to keep the children from coming in contact with any other instructional material relating to problem solving. The explicit teaching of the problem selected involved frequent repetition of the same problems with changes in the numbers only. Each type of problem was presented five days in succession with subsequent review once a week. After approximately thirty problems had been taught in this manner, the experimental group was tested on problems which they had not seen before. All of the group made passing grades and some of them ranked very high.

The results indicate the existence of a sizable amount of transfer and point to the following conclusions: First, problem solving is largely a matter of morale. Second, transfer takes place in problem solving when the children really understand a few of the more important types of problems. In the past, apparently we have failed to profit from this transfer because we have attempted to teach too many types of problems at once.

C. "The Mastery of Certain Mathematical Concepts by Junior-High-School Students." Charles H. Butler, University High School, University of Missouri.

This is a preliminary report of an extensive study of the mastery and lack of mastery of certain mathematical concepts by students at the ends of the seventh, eighth, and ninth grades. Sixty-three items are included in the list of concepts. By means of a test covering all of these, and showing a high degree of reliability, the mastery of the concepts, individually and collectively, has been studied. More than 1,650 junior-high-school students in nine towns and cities in

three states were given the test, and the results have been examined in very great detail. Obviously only the summary can be presented at this time.

Out of this investigation some rather striking things have come to light: Things which, if they typify a general situation, should be of concern to those interested in mathematical instruction. One of these is the great spread in extent of mastery of concepts by individual students within each grade and the overlapping of the grades in this respect; another is the unexpected consistency of general improvement in mastery from grade to grade, as shown by the grade medians; a third is the great diversity shown in the mastery of various individual concepts; and a fourth is the unexpected result that small schools in rural communities apparently achieved better results than large, well-equipped, well-staffed schools in the cities.

D. "A Study of the Latin Word Knowledge of First-Year Pupils." Wren Jones Grinstead and Byron K. Hamberger, University of Pennsylvania.

An attempt has been made to determine by analysis of wrong responses to a Latin vocabulary test the types of wrong associations which pupils are likely to form with Latin words, and, on the basis of this classification, to propose certain measures for the improvement of the teaching and testing of Latin vocabulary.

E. "Vocabularies of Modern History Textbooks." S. L. Eby, University of Cincinnati.

*The Problem:* To learn the degree of difficulty of vocabulary of the modern history textbooks used in Hamilton County, Ohio:

1. By comparison with Thorndike's word list, and
2. By testing the pupils' knowledge of the less common words.

*The Method:*

1. The names of the four modern European history textbooks in use in Hamilton County were obtained. Two counts of 1,000 words were made from each book, and the books were compared in respect to (a) median index number, (b) the number of words found in the less commonly used 5,000 of Thorndike's list, and (c) the number of words not included in the list, (zero words).

2. From these counts, 50 words in the last 500 and also 50 zero words were impartially chosen to be included in the vocabulary test. A multiple-response test was constructed in which the items appeared in the same sentences in which they were used in the textbooks. This test was given to all the pupils of the Hamilton county high schools. The tests were scored and results tabulated for (a) the median per cent of correct responses for each grade, (b) the median number of unknown words per thousand for each grade, and (c) the per cent of incorrect responses to each item of the test.

*Findings:*

1. The vocabulary load of modern European history textbooks used in grades nine, ten, and eleven is considerably greater than that of American history texts

used in grades eleven and twelve. The most difficult book averaged 49 zero words per thousand for the two counts, and the least difficult one, 35.5 zero words. The ranking of the books was the same for zero words and median index numbers. The average number of difficult words (words in the last 5,000 and zero words combined), was 81 for about three pages of the textbook, or 1,000 words.

2. Tests show that near the close of school for the year, pupils in the ninth grade knew about half these more difficult words. About two thirds were known to tenth-grade pupils, three fourths to the eleventh grade, and four fifths to the twelfth. In a six-page assignment, a freshman would find 77 unknown words, a sophomore, 53; a junior 43, and a senior 29.

3. Test scores were higher for Part I, composed of words found in the last 5,000 of Thorndike's list, than for Part II, composed of words not included in the list. Nine of the ten words most frequently missed were zero words. This seems to indicate that Thorndike's list is a good criterion for measuring vocabulary load, but it should not be assumed that all the words included in the list are a part of the pupil's vocabulary.

*Conclusion:* The meaning of modern European history textbooks is obscured to a large extent by a vocabulary that is too difficult for the average pupil. That this difficulty is not inevitable is shown by the fact that less than half the little-known words are really necessary for history comprehension. The vocabulary should be simplified by the elimination of the uncommon words having no historical significance.

The pupil can then devote his energy to the mastery of words of real importance in history.

F. "The Learning Value of Some Motion Pictures in High-School Physics and General Science as an Illustration of a Simplified Technique in Educational Experimentation." Ralph K. Watkins, University of Missouri.

In this paper the position is taken that experiments have been undertaken to prove relative merits of contrasted teaching procedures and teaching organizations before it has been experimentally proved that various ones of these produce any results at all. It is suggested that much simpler experimental methods might be used first to determine if procedures or organizations do produce measurable results. The suggested experimental technique consists, in essence, of developing a measure of desired results, applying this measure before teaching, applying the procedure in question to a group of subjects, repeating the measure and determining results on the basis of comparison of the two measures used.

In this paper the showing of selected motion pictures to a high-school physics class and to several general-science classes was selected as the factor to be investigated. Data show that positive results in terms of facts in science learned were secured in showing the films. The data do not show that motion pictures are superior to other possible teaching procedures. No attempt is made to prove the superiority of motion-picture instruction over any other type of instruction in this paper.

## A Curriculum in Religion

### Grade IV—Old Testament History

*Editor's Note.* This is the fourth installment of the Curriculum in Religion prepared for the schools of the Archdiocese of Chicago, under the direction of Rev. Daniel F. Cunningham, diocesan superintendent of schools. It was worked out in cooperation with the graduate school of Marquette University.

The curriculum is being published here for the purpose of receiving constructive suggestions and to make it available to any diocesan authorities who may care to use it. It is being published currently, one grade each month. Grade I appeared in December, 1930.

THE content of the fourth grade centers around Bible history. In order to bring it within the experience of the child, it will be told in a series of biographies. In order to provide for connection and continuity, either the text or the teacher will provide the account of the situation in which the principal figure was concerned. In this way an adequate historical background will be furnished for each character and historical continuity provided.

The characters and topics selected for study are:

#### Outline of Topics

##### I. Creation of the World

###### 1. The creation

###### 2. Adam and Eve

###### 3. Cain and Abel

###### 4. Noah

##### II. The Founders

###### 1. Abraham

###### 2. Melchisedech

###### 3. Isaac

###### 4. Jacob

###### 5. Joseph

###### 6. Job

##### III. The Time of Moses

##### IV. The Time of Josue and Judges

###### 1. Gideon

###### 2. Ruth

###### 3. Samuel

##### V. The Great Kings

###### 1. Saul

###### 2. David

###### 3. Solomon

##### VI. The Time of the Great Prophets

###### 1. Elias



2. Eliseus
3. Tobias
4. Isaiah
5. Jeremias

#### VII. *The Babylonian Captivity*

1. Ezechiel
2. Daniel

#### VIII. *After the Babylonian Captivity*

1. Esther
2. Judith
3. Judas the Machabee

The purpose of this study is not a complete history of the Jews, but a review of the principal characters in Jewish religious history, with emphasis on biography. The main points to be secured are three: (1) the conception of a Messiah in Jewish history, with the Messianic prophecies; (2) the situation among the Jews at the time of Christ, and (3) the basis for their rejection of Christ. It will be a real challenge to the ingenuity and skill of both textbook and teacher to do this.

#### Quotations

In this grade the quotations to be memorized relate especially to the Messianic prophecies; some others of significance as a preparation for the Mass. Some quotations are given to illustrate the wisdom literature of the Jews. A few psalms are added for their significance in themselves as well as to illustrate the work of David the singer; others may be substituted:

"But Melchisedech the king of Salem, bringing forth bread and wine, for he was the priest of the most high God. Blessed him, and said: Blessed be Abram by the most high God, Who created heaven and earth" (Gen. xiv. 18-19).

"Who is there among you, that will shut the doors, and will kindle the fire on My altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand. For from the rising of the sun even to the going down, My Name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My Name a clean oblation: for My Name is great among the Gentiles, saith the Lord of hosts" (Mal. i, 10-11).

Psalm lxxxix.

Psalm lii.

"The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God" (Isa. xl, 3).

"For a CHILD IS BORN to us, and a Son is given to us, and the government is upon His shoulder: and His Name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace" (Isa. ix, 6).

"Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a Son, and His Name shall be called Emmanuel" (Isa. vii, 14).

"Behold My Servant, I will uphold Him: My elect, My soul delighteth in Him: I have given My spirit upon Him. He shall bring forth judgment to the Gentiles" (Isa. xlii, 1).

"They parted My garments amongst them; and upon My vesture they cast lots" (Ps. xxi, 19).

"And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. And they weighed for my wages thirty pieces of silver" (Zach. xi, 12).

"They shall not leave anything thereof until morning, nor break a bone thereof, they shall observe all the ceremonies of the phase" (Num. ix, 12).

"AND THOU, BETHLEHEM Ephrata, art a little one

among the thousands of Juda: out of thee shall He come forth unto Me that is to be the ruler in Israel: and His going forth is from the beginning, from the days of eternity" (Mic. v, 2).

"Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

For Thou art God my strength: why hast Thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

Send forth Thy light and Thy truth: they have conducted me, and have brought me unto Thy holy hill, and into Thy tabernacles.

And I will go into the altar of God: to God Who giveth joy to my youth.

To Thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me? Hope in God, for I will still give praise to Him: the salvation of my countenance, and my God" (Ps. xlii, 1-6).

"I will wash my hands among the innocent; and will compass Thy altar, O Lord:

That I may hear the voice of Thy praise: and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house; and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked: nor my life with bloody men:

In whose hands are iniquities: their right hand is filled with gifts" (Ps. xxv, 6-10).

"And one of the Seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed" (Isa. vi, 6-7).

"Blessed art Thou, O Lord the God of our fathers: and worthy to be praised, and glorified, and exalted above all forever: and blessed is the holy name of Thy glory: and worthy to be praised, and exalted above all in all ages" (Dan. iii, 52).

"The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction" (Prov. i, 7).

"My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. i, 8).

"My son, forget not My law, and let thy heart keep My commandments" (Prov. iii, 1).

"For whom the Lord loveth, He chastiseth: and as a father in the son He pleaseth Himself" (Prov. iii, 12).

"Go to the ant, O sluggard, and consider her ways, and learn wisdom" (Prov. vi, 6).

"Six things there are, which the Lord hateth, and the seventh His soul detesteth:

Haughty eyes, a lying tongue, hands that shed innocent blood.

A heart that deviseth wicked plots, feet that are swift to run into mischief.

A deceitful witness that uttereth lies, and him that soweth discord among brethren" (Prov. vi, 16-19).

"My son, keep my words, and lay up my precepts with thee. Son, keep the commandments, and thou shalt live: and my law as the apple of thy eye:

Bind it upon thy fingers, write it upon the tables of thy heart" (Prov. vii, 1-3).

#### Activities

The stories of the Old Testament offer excellent opportunities for spontaneous dramatization in the classroom, and for a more formal literary dramatization. Suggestions are contained in Sr. Aurelia and Fr. Kirsch's *Practical Aids for Catholic Teachers*, pp.



234-238. Suggestive dramatizations are offered (pp. 238-242) of

Cain and Abel  
The Building of the Ark  
Noah's Offering — the Rainbow  
The Story of Joseph  
The Story of Moses\*

The student might select a special character in Old Testament history to make a booklet about him or her, presenting orally to the class toward the end of the semester or year a summary of what he learned. Sand-table projects, posters, calendars, booklets, plays, stories, collection of poems, pictures, even movies furnish fresh methods of approach, or methods of reinforcing more conventional methods of learning.

### Pictures

For the picture study of this grade, reinforcing the main topic of the grade, there are two excellent sources of material. First are the 120 Old Testament pictures by J. James Tissot, published by the American Tissot Society, and another are the pictures by Gustave Doré illustrating the Paradise lost. For textbook pictures we have already referred you to the pictures in the *Katholische Schulbibel* by Fügel. In this grade students should become acquainted with Sargeant's *Prophets*.

### Religious Vocabulary

Special care must be taken to see that the child's religious vocabulary is increased in connection particularly with the main topic of the grade, and that the new words are taught as the need develops and in the actual situation. Care should be taken to review words previously learned and to be sure a correct meaning is given to them on the child's own level. The words should grow in connotation as his religious knowledge and experience increase.

Words that will generally be taught in this grade are:

Messiah (Messias)	psalm	prophet
prophecy	Genesis	disobedience
sacrifice	Babel	famine
Pharaoh	plagues	Sinai
tables of stone	idolatry	manna
ingratitude	bondage	deliverance
priest	anointed	sanctuary
Ark of the Covenant	captivity	Babylon (ion)
miracles	sacred scriptures	Pharisees
Paradise	Palestine	Israel
Juda		

Each teacher will be required to make up her specific lists for her specific children. No stress need be placed on the spelling of these words. They may be left on the board for reference.

### Poems

The poems suggested for the fourth grade carrying along the fundamental idea of the curriculum and

\*The steps in analyzing a story either in preparation for a dramatization or for writing a biography are illustrated in the article, by Miss Margaret Canty, "Joseph" in this issue of the CATHOLIC SCHOOL JOURNAL.

furnishing reinforcement for the central interest of this grade are:

*Father in Heaven, We Thank Thee*  
*The Word True*, Sister Agnes Finley  
*This Above All to Thine Own Self be True*, Shakespeare  
*Our Heavenly Father*, Rev. Frederick W. Faber  
*Absolom*, Nathaniel Parker Willis  
*Psalm 150*, David  
*The Meadow of Prayer*, Edward F. Garesché, S.J.  
*That Holy Thing*, George MacDonald  
*Worship Old and New*, S. M. Pierre  
*By the Waters of Babylon*, Christina Rossetti  
*Heroes*, Denis A. McCarthy  
*St. Peter*, Eileen Duggan  
*A Sorrowful Sigh of a Prisoner*, C. Rossetti  
*Mary Magdalene*, Christina Rossetti  
*The Catechism of the Clock*, Eleanor C. Donnelly  
*Why the Robin's Breast was Red*, James Ryder Randall  
*Wishes for My Son*, Thomas MacDonagh  
*The Helper*, Rev. Hugh Francis Blunt  
*My Wish*, Rev. Francis J. Butler  
*Each Daily Task*, Very Rev. T. L. Crowley, O.P.  
*A Christmas Carol*, Adelaide A. Procter  
*All of It*, Rev. Hugh Francis Blunt  
*The Mother's Quest*, Rev. Hugh Francis Blunt  
*The Burial of Moses*, Cecil Frances Alexander  
*Adam and Eve*, Progressive Series, Third Reader  
*Evening Prayer*, William Allingham  
*As Little Children*, William V. Doyle, S.J.  
*Mistletoe*, Rev. John B. Tabb  
*A Child's Thought of God*, Elizabeth Barrett Browning  
*The Children and the Angels*, Mary E. Mannix  
*Content and Rich*, Rev. Robert Southwell, S.J.  
*The Vision of Baltassar*, Lord Byron  
*Guardian Angel*, Cardinal Newman  
*Christmas*, Nahum Tate  
*Ballad of Trees and the Master*, Sidney Lanier  
*Blessed Candle*, Joseph Kinney Collins  
*He was the Word that Spoke It*, John Donne  
*The Caliph's Magnanimity*  
*A Legend*  
*A Child's Evening Prayer*, Samuel Taylor Coleridge  
*How Children Should Live*, Isaac Watts  
*The Queen of May*  
*Sheep and Lambs*, Katharine Tynan  
*Speak Little Voice*, Rev. Michael Earls, S.J.  
*Holy Communion*, Speer Strahan

Additional poems should be used emphasizing the public life of Christ which is the center of interest in the grade. Children should be encouraged to "learn by heart" as many poems as possible. All should be required to learn some; many of the poems should be left to the student's own taste. The more difficult poems will be read to the class by the teachers; some poems will be read for their general idea without detailed study, and some poems will be studied in detail. Poems dealing with the same subject in earlier grades should be recalled to mind after the first reading of new poems. The poems suggested above, with others, are included in *Religious Poems for Children, Intermediate Grades*, (Bruce).

### Aspirations and Brief Prayers

As opportunity offers, the following aspirations and brief prayers or others will be taught. One might be selected and written on the board each month, calling attention to it as opportunity permits. The Psalms

furnish an almost inexhaustible source for additional suggestions. The students might prepare aspirations of their own. The following are selected from the Old Testament:

1. Have mercy on me and hear my prayer (Ps. iv).
2. O Lord, my God, in Thee have I put my trust: save me from all them that persecute me and deliver me (Ps. vii).
3. I will give praise to Thee, O Lord, with my whole heart (Ps. ix).
4. Preserve me, O Lord, for I have put my trust in Thee (Ps. xv).
5. My God is my helper, and in Him will I put my trust (Ps. xvii).
6. To thee, O Lord, have I lifted up my soul. In Thee, O my God, I put my trust, let me not be ashamed (Ps. xxiv).
7. I will bless the Lord at all times. His praise shall be always in my mouth (Ps. xxxiii).
8. Forsake me not, O Lord my God: do not Thou depart from me. Attend unto my help, O Lord, the God of my salvation (Ps. xxxvii).
9. Have mercy on me, O God, according to Thy great mercy (Ps. l).
10. Blessed art Thou, O Lord the God of our fathers; and worthy to be praised, and glorified, and exalted above all forever: and blessed is the holy name of Thy glory: and worthy to be praised, and exalted above all in all ages (Dan. iii. 52).
11. And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences nor those of my parents (Tob. iii. 3).

#### Prayers

As the child develops, the form of prayers he will learn will change. The form of morning prayer will undoubtedly change from the simplest form to the use of the liturgical prayers of the Church. This will be generally the development. There will be, of course, an increase in the number of prayers, so that by the end of the elementary school the student will be acquainted with the principal prayers of the Church.

1. Morning prayers
2. Evening prayers
3. Grace before meals
4. Grace after meals
5. Act of Contrition
6. Act of Faith
7. Act of Hope
8. Act of Charity
9. Stations of the Cross
10. The Gloria
11. Prayers of thanksgiving and praise from the Psalms.

#### Hymns

Hymns are an important factor in reënforcing the general religious instruction and training, valuable for

their own content, and, if properly taught, add an element of joy in religious instruction that is quite important. The child should, at the end of instruction, know the great hymns of the Church. For the fourth grade there is suggested the following to be sung within the voice range of the children:

1. Canticle of the Three Children (Dan. iii. 26).
2. Benedicite (Dan. iii, 57).
3. O Come, O Come, Emmanuel
4. Drop Down, Dew
5. God the Father, Who Didst Make Me
6. Souls of Men Why Will Ye Scatter
7. How Blind Thou Art
8. Jerusalem The Golden
9. Now Doth the Sun Ascend the Sky
10. Sing Praise to God
11. God, the Only Good

#### Liturgy

The main interest of this grade will be the history of the Jews in the Old Testament, and will furnish valuable concrete information regarding the sacrifice in the religious sense. It would therefore seem to be desirable to emphasize in this grade the Christian altar and its ornaments, and incidentally other parts of the Church, the credence table, the Communion rail, the pulpit, the baptistery, and the sacristy.

Useful supplementary material for the study of various aspects of the liturgy will be found in Father Dunne's *The Mass*, (Macmillan Co.), and Father M. S. MacMahon's *Liturgical Catechism*, (Gill & Son, London), and *St. Andrew's Missal*.

#### Religious Information

There are certain facts about religious persons, vestments, ceremonies, and institutions that are a part of the equipment of every cultivated person, as well as essential or at least supplementary to religious practice. These need to be taught, and specific provision should be made for the instruction.

One is surprised often to find adults who do not know what INRI means, or *Alpha* and *Omega*, or even IHS, why the Mass is said in Latin, or who some prominent character in the Old or New Testament is. The teacher should use every opportunity to give such information whenever she discovers there is need for it.

In this grade will be taught, in addition to what the teacher discovers to be the need of the pupil, the following:

#### Facts about the Old Testament

- I. The Books of the Old Testament
  1. The Historical Books (Genesis to Esther)
  2. Poetical Books (Job to Ecclesiasticus)
    - a) Poetical
    - b) Didactic
  3. The Prophetical Books (Isaias to Malachias)
    - a) Major

## b) Minor

4. Supplementary, Historical (1-2 Machabees)
- II. Divine Inspiration of the Bible
- III. Books in the Catholic Bible omitted in Protestant Version.
- IV. Priesthood and Sacrifice in Old Testament
- V. Hebrew measures and money
  1. Shekels, drachmas, bin, etc.

An indispensable guide to the teacher is Pope's *The Catholic Student's Aids to the Studies of the Bible*, Vol. I (Rev. Ed.), which includes an English translation of Pope Leo XIII's Encyclical on the Study of the Bible, *Providentissimus Deus*, and also Vol. II.

A specially useful source of questions and answers for this part of the course on religious information is Father John F. Sullivan's *Externals of the Catholic Church, Her Government, Ceremonies, Festivals, Sacramentals and Devotions* (Kenedy), and Father Conway's *The Question Box*. The new *Catholic Dictionary* is especially useful. For reference the *Catholic Encyclopedia* is indispensable.

This heading is placed in the curriculum so that the teacher will realize the relative importance of this informational background to the main purpose, and will not give it undue emphasis at the expense of weightier matters. Information should be given as information.

**Religious Practice**

A definite part of the program in every grade is to build up the practice of religion in every grade and have the development cumulative throughout the grades. Wherever teachers see opportunity to build up Catholic practice, they should do so. Teachers must not confound the lessons that may be essential and the actual practice in the life of the child. The pupil should understand the importance of interior disposition.

In the assignment to grade the purpose is to provide a specific time to see that the practice is established and understood. In some cases the habit will have been established. The cumulative listing of these practices is to emphasize the fact that they are not taught or established once and you are through with them. The practice must continue to be stimulated until it is "securely rooted in the life of the individual." There should be emphasized in this grade:

1. Morning prayer
2. Evening prayer
3. Regular attendance at Mass on Sundays
4. Attendance at Mass on all holydays of obligation
5. Angelus
6. Bowing at the name of Jesus
7. Tipping hat or bowing as one passes church
8. Tipping hat when one meets Priest or Sister or other religious
9. Monthly Communion or more frequently
10. Keeping spirit of Lent by sacrifice
11. Saying Stations of the Cross

**Practical Life**

The translation of the religious knowledge, practice, and attitudes in the day-to-day life of the child must always be an objective in religious education. The elevation of the actual daily life of the individual to a supernatural plane will come about through the character of the individual's motivation. This must be a matter of development; the child must be taken, however, where he is. The lines of development are indicated but the more specific content is left for the experimentation of the first year. A teacher should always take advantage of any actual situation, and should always strive to meet difficulties which her children as a group are confronted with, no matter whether it is included in the course of study or not.

1. Do a good turn every day for the love of God.
  - a) Daily examination of conscience at night.
  - b) Daily specific review of day's thoughts, words, or deeds.
  - c) Weekly complete examination of conscience for confession or as a preparation for spiritual Communion.
  - d) Daily expiation for the temporal punishment due to sin.
2. Cultivation of virtuous life.
3. Cultivation of school virtues.
4. Promotion of corporal and spiritual works of mercy.

Special attention is directed to the chapters on "The Christian Rule of Life" and "The Christian Daily Exercise" of the *Catechism of Christian Doctrine* approved by the cardinal, archbishops, and bishops of England and Wales, and directed to be used in all their dioceses.

**Christian Doctrine**

In this grade Christ is studied as He is anticipated in the Old Testament. God's relation with the Hebrew people generally is the content. The Ten Commandments are reviewed here in their historical setting. The visit of angels to earth are met concretely here as a basis for later study of angels, and in review of first-grade material. The Messianic prophecies and in general the expectation of Israel are emphasized. The prayers of the Old Testament are noted in the Psalms particularly, and such prayers as *The Three Children*, because of its use in the Mass.

**Texts and Teaching Material**

An adequate basal text on the Old Testament in the fourth-grade level is not now available. The syllabus contains the detailed outline of the instruction. It is expected that the experience of the first year will give an adequate basis for a text especially prepared for the course written with a biographical emphasis.

The following newer texts may prove useful: *Bible Stories for Children*, Sister Anna Louise.



*Bible History of the Old and New Testament with Compendium of Church History*, Sister Anna Louise.  
*Compendium of Bible and Church History*, Brother Eugene.

*Illustrated Bible History*, Rev. Ignatius Schuster.

*A Child's Garden of Religion Stories*, Rev. P. Henry Matimore.

*Wonder Stories of God's People*, Rev. P. Henry Matimore.

*Old Testament Rhymes*, Rev. Robert Hugh Benson, (Longmans Green & Co.).

Valuable suggestions may be secured from stories in school readers. A partial list indicating range and technique of material is given at the end of this grade.

# Cleanliness in the School

*J. M. Robb, Heating Engineer, Peoria, Illinois*

**F**ORTUNATE indeed is the parish school that is blessed with an excellent janitor. The finest school building, constructed of the most utilitarian materials and equipped with the most approved furniture and apparatus, will be an educational failure unless the janitor provides the conditions which make the building comfortable, clean, and orderly.

Janitors are what pastors and Sisters make them. They are the result of the pastor's and Sisters' prevailing attitude of mind, of their insistence upon cleanliness, order, and comfort for teachers and pupils. A living wage and ample man power to do the janitorial work properly are important, but the most important item is the clear understanding that the pastor and the Sister Superior have a definite knowledge of what the pastor wants and that they will insist upon at least a reasonable standard of cleanliness.

## The Value of Cleanliness

An item of school-building operation which needs increased understanding, is the extent to which spotless cleanliness concerns the operations carried on within the building. It is not an exaggeration to say that the effectiveness of teaching in a school is directly affected by the order and cleanliness of the building. This applies both to the teaching of the common subjects, and especially to health instruction, but also to the development of character and correct attitudes.

Respect for property was taught by the Master, the model for all educators, by His injunction to gather the fragments after the loaves and the fishes had been miraculously increased. This teaching can be practically applied in the school by requiring pupils to have their surroundings as clean at the close of each day as they find them in the morning. The principle is applied in every religious house to the training of novices and it is quite as important in the grades and the high school. It cannot be used, however, if the children and the Sisters do not find the building in clean and orderly condition in the morning—if the janitor has not done his part.

Dust and dirt are the greatest enemies of health.

The school that is free of dust and filth because classrooms are clean, drinking fountains spotless, and toilets clean and odorless, is reducing the danger of contagion and disease by this fact quite as much as do nurses and health inspectors.

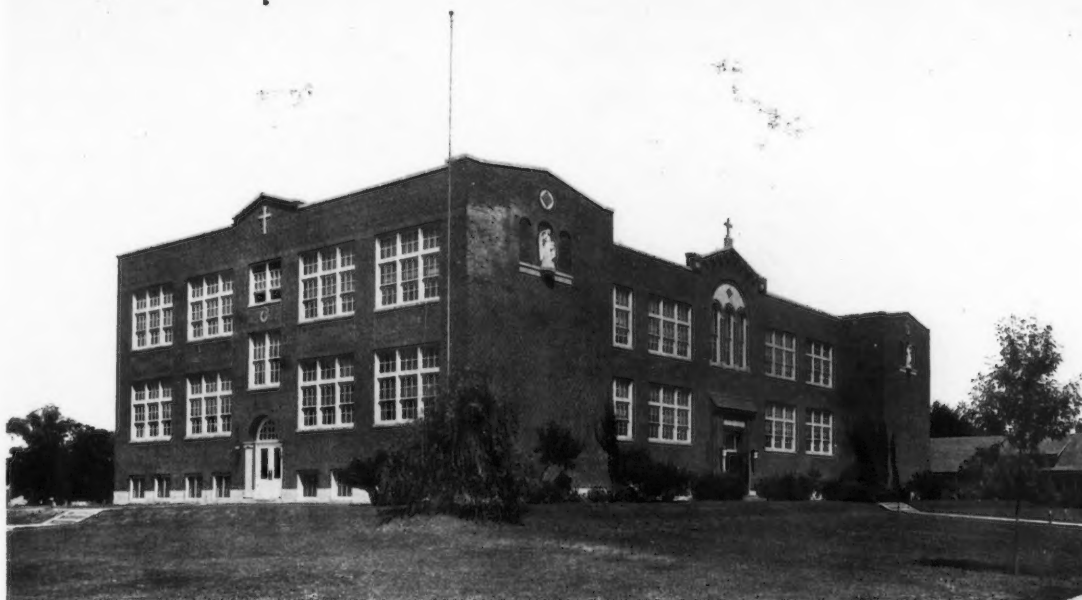
Immaculate cleanliness is the first element for low cost of maintenance of school buildings and equipment. Dust-free school buildings can be ventilated with less outside air in cold weather and with a consequent saving in fuel. Boilers and heating equipment, plumbing, floors—every part of a building will operate better, last longer, and require less repairs if regular, painstaking care and cleanliness are attended to day by day.

## An Example

St. Mary's School at Waterloo, Iowa, is a practical example of what may be accomplished in keeping a school clean. The school, which was opened in 1922 with 183 children, now houses 468. These are mostly the children of Mexicans, Italians, Bohemians, German-Russians, and Croatians. The building has thirteen classrooms, and one room each for the commercial department, general science, library, music, office, book storage, and teachers' conference. The church now occupies the room which will ultimately be used for auditorium purposes. The building is as attractive and clean inside as it is outside. Rev. Theodosius Plassmeyer, who is pastor, insists that the building must be kept absolutely clean so that it may the better serve for church, school, and an extensive program of social-center activities.

In expressing his ideas on the necessity of cleanliness, Father Plassmeyer recently said: "It is said for this school that it excels in cleanliness. To the average mind this may mean but little. The fact that a school should emphasize cleanliness may seem somewhat trivial, and yet the fact remains that cleanliness as a factor in school management is coming more and more into serious consideration. A filthy schoolhouse may be the cause of many physical disorders and interfere even with the orderly and efficient conduct of the school.





ST. MARY'S SCHOOL, WATERLOO, IOWA

*The building contains the equivalent of 13 classrooms, an auditorium for church use, a gymnasium, and basement recreation rooms. It is heated with steam and ventilated with unit ventilators. The cost was \$140,000. Messrs. O'Meara and Hills, Waterloo, were the architects*

"It is known that the ventilation of a schoolhouse has been disturbed by unnecessary dust and dirt. The child that comes to school with a clean body and clean clothes, and washes his hands and face before he eats, has an advantage over the child that neglects this important item of personal hygiene.

"The fact that the dust which ordinarily gathers in a classroom, in stairways, and corridors is germ laden is recognized, and yet the caution toward effective and complete cleanliness is not uniformly observed."

#### Good Practice and Good Teaching

The first step in keeping a school clean is to keep dirt out, to prevent children from bringing it in. A fine example of what may be done in this regard, and of including the cleanliness program in a positive plan of health instruction has been in use for ten years in St. Anthony's School, Fargo, North Dakota. This school was the recipient in 1924 and 1925 of a silver cup for cleanliness and general effectiveness in health education. The cup was the first prize awarded by the Fargo Chamber of Commerce in the Child Health Demonstration conducted in Fargo by the Commonwealth Fund during four years, 1923 to 1927. The cup was won in competition with all the public and private schools of the city. The program of work carried on in 1924 and 1925 has been maintained and bettered in the intervening years, and the school building is one of the cleanest to be found in any part of the United States.

Rev. Vincent J. Ryan, pastor of St. Anthony's pa-

rish, writes as follows concerning school cleanliness:

"We have carried on a campaign among the children for a clean school and with no small degree of success. Inspiring the children with a desire for a clean school is fundamental in securing a clean school. I find that the teachers who have taken this principle to heart have decidedly the cleanest rooms. Cleanliness is a habit and like any other habit it must be stamped on the individual by practice. If children are shown that it is desirable, they will work to attain it. A little competition between the rooms or within the rooms will help much in acquiring the habit. The acquisition of a habit of cleanliness should be part of the child's education.

"Permit me to summarize my plan: 1. Insistence on rubbers or overshoes in bad weather. The banning of boots which boys love only too well, or allowing them only on condition that rubbers are added in muddy weather.

"2. Passing the children through special basement locker rooms in muddy weather where rubbers and wet top clothes are removed.

"3. Enlisting the children in a campaign for a clean school and training them in the habit of cleanliness. Unless this be stressed with the children, on days when puddles are rare children will seek them out for children love to wade as well as climb. With a little patience children can be trained to keep on the sidewalks and avoid muddy places in going to and coming from school. It's merely a question of enthusing them in behalf of cleanliness and a clean school. The elements



HOLY NAME COLLEGE, WASHINGTON, D. C.

*Freely modernized Romanesque distinguishes the design of the new Holy Name College, the house of studies for theological students of the Most Holy Name Province of the Franciscan Order. The edifice, planned by Chester Oakley, architect, has an unusual decorative feature in the form of twelve large statues which are placed on top of brick buttresses. A statue of Christ the King is mounted on the clock tower. The resident students attend the Catholic University of America, nearby. Photo by H. Miller*

of competition between rooms and within rooms can be used very effectively in securing results."

In conclusion it may be added that dirt is simply matter out of place. And since order is the first law of God, to keep surroundings spotlessly clean is only applying God's law. It is unfortunate that so many hard-working pastors and busy Sisters must learn the correct principles of school housekeeping much as some boys are taught swimming by being thrown into deep water and told to swim ashore. A later paper will seek to supply some of these principles.



## Interpretations: Various Developments of Borders

The accompanying plate is Number III of a series of exercises planned by Nettie S. Smith, author of *Designing with Wild Flowers* (Bruce), and executed by students under the supervision of Dorothea Fricke, art director of the University of New Mexico.

After the symmetrical units are cut from geometric forms as shown in the first plate of the series, and arranged to make strong, well-spaced borders, the next step is to make various interpretations of these borders. The problem this time is to take one of the cut and pasted borders and develop it in three or four styles with pen and ink.

At the upper left-hand corner of Plate III is a cut-out border made of units cut from the triangle. With the triangle motif is a subordinate form which helps give unity and continuity. Just below this are four interpretations of the same.

The first is simply a dark background of lines drawn with the speed-ball pen leaving the pattern standing out in white silhouette. The next was drawn with a ball-pointed pen in a different technique and with the units broken up to add interest. The three-tone border below this, with its white canals separating the parts, is a unique and decided variation.

Here is a good place in the teaching of design to introduce color, and the fourth interpretation of this border seems incomplete without colors added.

The group of three borders at the upper right of this plate shows good developments of another triangular unit as arranged in Problem II. Two of the designs in this group were drawn on squared paper and are very pleasing.

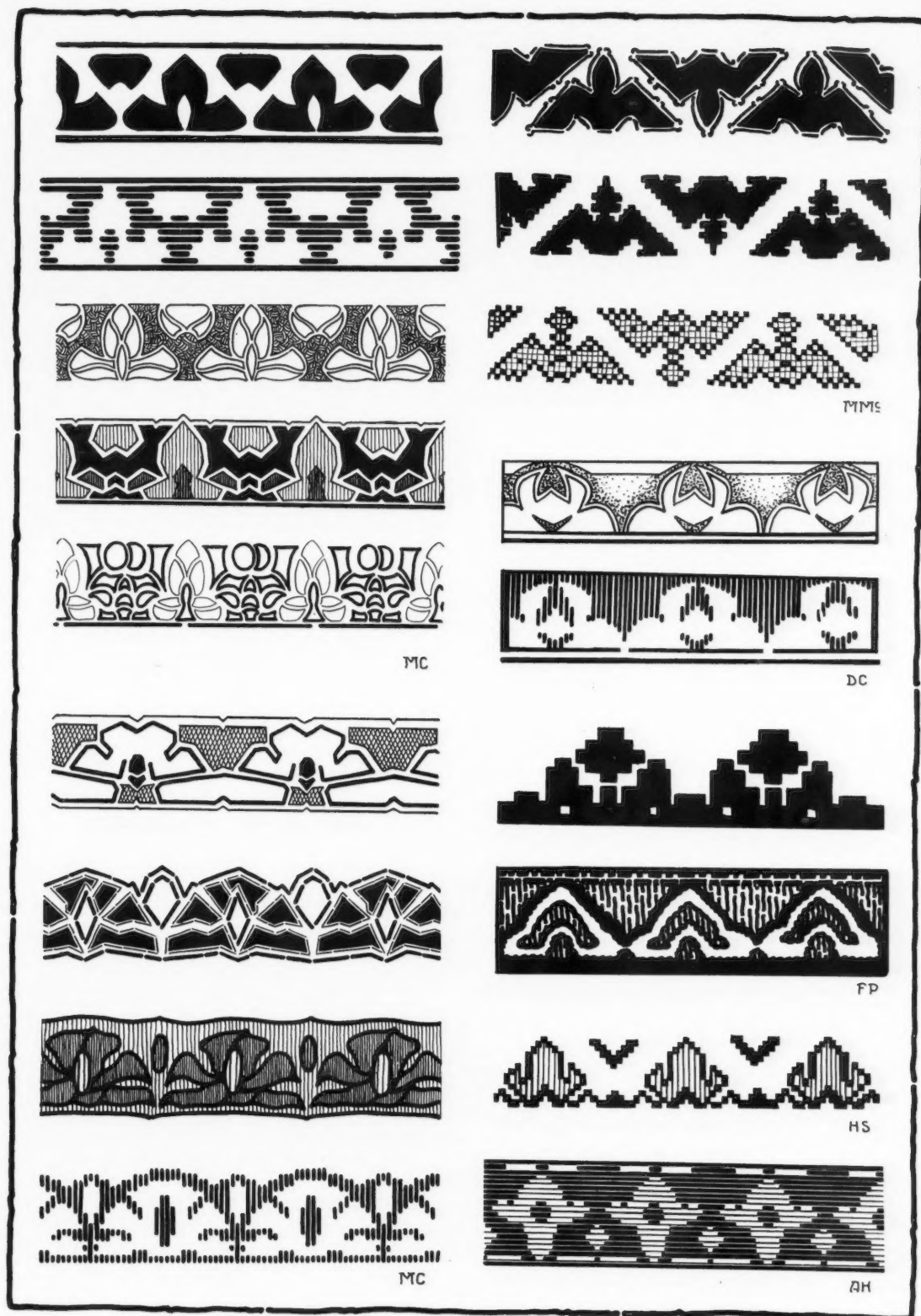
At the lower left are four interpretations of a border composed of half-circle units. These lower ones especially show a professional quality of workmanship. In fact the student who made these designs last spring is now doing practical artwork for sale and publication while continuing her course in commercial art.

Other examples on this plate show that first-year students can turn out strong and beautiful work if they build on good geometric foundations and then observe and experiment with pen techniques.

A few suggestions for various developments of one border:

1. Introduce a gray value of cut paper or pen technique.
2. Break up the units more.
3. Leave units white with dark background of pen lines.
4. Redraw on squared paper.

Plans for seasonal flower designs as class work are contained in the book previously mentioned.



PROBLEM III: INTERPRETATIONS. VARIOUS DEVELOPMENTS OF PEN TECHNIQUE  
WITH BORDERS OF PROBLEM II  
*Nettie S. Smith*



# A Party for Mister O'Toole

Kathryn Heisenfelt

*A Saint Patrick's Play in Two Scenes*

Characters as they appear:

MICHAEL FLYNN

EILEEN, his little sister

MRS. FLYNN

MR. O'TOOLE

MRS. O'TOOLE

GRETCHEN SCHULTZ

HENRY JOHNSON

BERT SMITH

ABRAHAM WASHINGTON BROWN

SCENE I. — Playroom in the home of Mrs. Flynn in the late afternoon. *[There is a door at the right and a window seat at the back, center stage. At the left wall stands a large open bookcase, the shelves of which are filled with the toys of Michael and Eileen. About center stage is a table where Michael and Eileen are busy making paper hats and place cards for their Saint Patrick's Day party. The hats are green and white. Michael has just finished making a tall green one with a white streamer at the top. He holds it up for Eileen's approval.]*

MICHAEL. How is this, Eileen?

EILEEN. That's beautiful. Give me the paste. I can't get my ribbon to stay on.

MICHAEL. Why don't you pin it on?

EILEEN. Oh, no! The pin might come out and stick someone.

MICHAEL. It couldn't hurt Abraham Washington Brown — nothing could hurt *him*.

EILEEN. Give me the paste — please, Michael.

MICHAEL. Here it is. *[He puts on his hat.]* Isn't this a peach?

EILEEN. Um-hum — but hurry, it's almost time to stop, and we have four more hats to make.

MICHAEL. This is going to be a grand party. Do you know, we're going to have white ice cream, with a green shamrock in it! Ummmm — peachy!

EILEEN. And two kinds of cake — and *three* kinds of sandwiches.

MICHAEL. I'm not going to eat anything tomorrow — till the party. It's awful to have a party, and not be hungry.

EILEEN. There! This one is for Gretchen. She'll like the way the top curls over to *the* one side. See? *[Slips the hat on her head.]*

MICHAEL. Uhum. It's all right.

EILEEN. *[Taking it off.]* All right! It's gorgeous! You think everything *you* make is — is —

MICHAEL. Here's what I think — hand me the scissors.

*[Mrs. Flynn enters right and stands watching them.]*

EILEEN. Here it is. Wait — wait till I get my fingers out. Ouch!

MICHAEL. You don't know how to hand a fellow a scissors. You should take hold of it at the sharp side.

EILEEN. You nearly pulled off my fingers *[rubbing them]*.

MRS. FLYNN. My! Aren't we busy! Making hats — and pulling fingers. Let's see the hats.

*[Michael and Eileen put on their hats and go excitedly to show them off.]*

MICHAEL. Look, Mother, isn't this a peach! This one is for Bert.

EILEEN. Look at mine, Mother. See, I turned it down on one side.

MRS. FLYNN. They're very pretty. But have you finished only two?

MICHAEL. It takes a while, Mother, but now we can make them faster; we sort of have a better idea.

MRS. FLYNN. Four more hats to make; there will be six at the party. Suppose I cut out a few for you.

EILEEN. Oh, Mother, will you? Here, sit here in my place. *[Mother sits in Eileen's chair. Eileen stands beside her, watching.]*

MICHAEL. Here's the scissors, Mother, and here's some paper.

EILEEN. How do you hand a scissors, Mister Michael Flynn? Not *that* way; you should hold the sharp end.

*[He has hung on to the open rings and now flushes guiltily and Eileen laughs and Mrs. Flynn smiles.]*

MRS. FLYNN. Let's see now. We'd better fold it once — like this.

*[Doorbell in distance.]*

MICHAEL. I'll go, Mother, don't get up. *[Mrs. Flynn rises.]*

MRS. FLYNN. I forgot. I must go, dear. That's Mrs. O'Toole. She said she'd be over about five.

EILEEN. Oh, Mother!

MRS. FLYNN. I'll be back after while. Let's see who can do the most while I'm gone. *[She goes out right.]*

MICHAEL. I wish Mrs. O'Toole would stay home.

EILEEN. Michael! Shame on you.

MICHAEL. Well, I do. Just when Mother was going to make us some beautiful hats for our party, I wish she'd stay home.

EILEEN. Poor Mrs. O'Toole. I feel sorry for her.

MICHAEL. Hum. You should feel sorry for her. She lives in the biggest house in the whole town!

EILEEN. Living in a big house isn't everything. *[They go back to work.]*

MICHAEL. Isn't it! I wish we had a yard like hers. I'd make a nifty slide in the winter — and summertime, we could play ball.

EILEEN. With Mr. O'Toole around? No, you wouldn't.

MICHAEL. No—o, I guess he wouldn't be very keen about it.

EILEEN. He's the crossest man I ever saw — in all my life.

MICHAEL. Remember when I broke his window?

EILEEN. Yes, and remember when we went over with mother? You did a dreadful thing, Michael — you laughed.

MICHAEL. I couldn't help it. His foot looked so funny.

EILEEN. It wasn't funny, though. He has the gout.

MICHAEL. What's gout anyway? Even the word is funny. *[Meditatively.]* Gout. Gout. He has the gout. He has the gout. *[Laughs.]*

EILEEN. Shame on you, Michael. I feel sorry for Mr. O'Toole.

MICHAEL. So do I. I feel sorry for anybody who's as mean as he is.

EILEEN. Poor Mrs. O'Toole. She always looks so sad.

MICHAEL. *She's* a peach.

EILEEN. She certainly is. But I wish she had a different smile.

MICHAEL. What's the matter with her smile?

EILEEN. Well, it's not a — not a *smiley* sort of a smile. It always looks like it was just hiding tears all the time.

MICHAEL. Aw, that's silly. Only a girl would think of something like that. *[Mrs. Flynn enters right. She carries a box covered with a napkin.]*

MRS. FLYNN. I have a surprise for two *very* good children. I wonder.

MICHAEL. That means US, Mother. We're very, VERY good.

EILEEN. What is it, Mother? Let's see!

[Mrs. Flynn comes to the table between them and holds the napkin aside.]

MICHAEL. Cookies! Green cookies!

EILEEN. Cut like shamrocks! Oh, Mother, did you make them?

MRS. FLYNN. No, I didn't. Mrs. O'Toole brought them over for your party tomorrow.

MICHAEL. Didn't I say she was a peach. May I have one now, Mother? Just a little one?

EILEEN. There aren't any little ones. They're all big — you can't.

MICHAEL. I'm asking MOTHER. Mother, may I?

MRS. FLYNN. There are just a dozen, Michael. That means two apiece for the party to-morrow. [She covers the box.] Don't you think we'd better wait till tomorrow?

MICHAEL. All right. [Reluctantly.]

EILEEN. Will you help us now, Mother? Sit here. Give Mother the scissors, Michael.

MICHAEL. Shall I put the cookies down in the cookie jar, Mother?

MRS. FLYNN. After while. I think we need you now to help with the hats.

EILEEN. I think it's a lot safer for Mother to take them herself.

MICHAEL. Oh, do you? Here's the paper, Mother. [They all work diligently. Eileen pauses, thinking.]

MRS. FLYNN. Do you want me to finish yours, Michael?

MICHAEL. Please, Mother. Can you make a sort of a little bow for the top? It doesn't hold together very well.

MRS. FLYNN. We'll make a little twist like this — round and round — and fasten it right in the center. You paste this together now, Michael. [Looks at Eileen.] Well, our little lady looks tired.

EILEEN. No, I'm not tired, Mother. I was just thinking.

MICHAEL. Let her think. It doesn't happen very often.

MRS. FLYNN. Michael. [To Eileen.] What was this "thinking" about, dear?

EILEEN. About Mrs. O'Toole, Mother. I feel sorry for her.

MICHAEL. She WAS thinking.

MRS. FLYNN. I feel sorry for her, too.

EILEEN. I wish we could do something. Something to make her really happy.

MRS. FLYNN. What would you suggest? What do you think we should do?

MICHAEL. Give her a party! [A sudden idea, but with some sarcasm.]

EILEEN. That IS a good idea. Let's do that. Let's give her a party.

MICHAEL. Mister O'Toole is the one that needs the party. He needs it more than she does.

MRS. FLYNN. Do you think that would make him happy?

EILEEN. Look how happy a party makes us, Mother. Why wouldn't it help Mister O'Toole, too? And if MISTER O'Toole would be happy — I guess SHE would be, too.

MRS. FLYNN. I wonder.

EILEEN. Mother! Let's have OUR party at Mister O'Toole's tomorrow!

MICHAEL. Hum! How can we do that?

EILEEN. Why, we can all meet here, and put on our hats, and take the cake and everything, right over. Then we'll have our party, and so will Mister O'Toole. Please, Mother.

MRS. FLYNN. We-I-I. What would you do over there, Eileen?

EILEEN. Why, we all can do something. Gretchen knows a Saint Patrick's piece, and we can sing, and I know it will be a nice party.

MICHAEL. What about that window? Do you think Mister O'Toole has forgotten about that?

MRS. FLYNN. I believe he has, Michael. We've paid for it. He should.

MICHAEL. Mother, let us go. If he is awfully mean, we can come home and finish our party here.

MRS. FLYNN. Well, there's no harm in it, as far as I can see; and there may be a great deal of good. [Rises.] I'll call Mrs. O'Toole.

[Eileen and Michael rise and stand, one on each side of her.]

EILEEN. Oh, no, Mother, you mustn't. It has to be a surprise. If you call Mrs. O'Toole, she'll say NO right away. And if she doesn't know about it — why —

MICHAEL. Why then she can't say "No."

MRS. FLYNN. Well —

EILEEN. Please, Mother.

MICHAEL. It's all right, Mother. Honest, it is. Say "Yes."

MRS. FLYNN. [Her arm about each shoulder.] "Yes." [She smiles down at them. Both the children hug her.]

MICHAEL. Mother, you're a — a peach.

EILEEN. She's two peaches.

MICHAEL. Two dozen peaches!

MRS. FLYNN. I think we're conspirators.

EILEEN. It's fun, being a conspirator — isn't it, Michael?

MICHAEL. It's fun having mother be a conspirator, too.

MRS. FLYNN. [Laughs.] It's time for Mother to get busy, or we'll have no dinner tonight. [She takes the cookie box and turns toward the door.]

EILEEN. Shall I come and help, Mother?

MRS. FLYNN. Not this time, dear. You and Michael have two more hats to make, you know. You'd better work fast.

MICHAEL. Two more hats?

MRS. FLYNN. [At the door.] One for Mrs. O'Toole, and a tall, tall hat for our guest of honor, Mister O'Toole. [Laughs and exits.]

EILEEN. We'll make him the finest one of all. We'll make him happy, Michael — we will.

[They work as fast as they can.]

MICHAEL. I hope we do. I hope we make him happy enough to forget that window.

[They are busy, heads down, cutting and pasting, as the curtain falls on the scene.]

SCENE II. — Living room in the home of Mr. O'Toole on the afternoon of St. Patrick's Day. [There is a door at the left, a window at the right. Back center is a comfortable davenport. Near the window is a table, strewn with books and magazines. Nearby sits Mr. Pat O'Toole in his deep chair, his left foot, fat with bandages, resting on a footstool. He wears a lounging robe over his suit. He is trying to read, but rattles the pages and scowls. Finally he throws the magazine on the table and roars to Nora, his wife.]

MR. O'TOOLE. Nora! [There is no immediate answer.]

MR. O'TOOLE. [Louder.] NORA! I'm callin' you. NORA!

MRS. O'TOOLE. [Outside.] Ye- Pat. I'll be comin' in a minute.

MR. O'TOOLE. [To himself.] You'll be comin' in a minute! You will not — you'll be takin' care of every dog and every cat in the whole neighborhood before you'll be givin' a thought to your poor, sufferin' husband. That's the way it goes — once a man is down the whole world picks on him. NORA! [Very loudly.] NORA! Do you hear me callin' you!

MRS. O'TOOLE. [Enters left hastily.] I'd be deaf if I didn't, Pat O'Toole. Look out or you'll be splitting a blood vessel.

MR. O'TOOLE. A great deal you would care — leavin' me here to starve. What time of the day do you propose to be giving me some supper; or did that doctor forbid all food and drink?

MRS. O'TOOLE. Now, Pat, don't be getting so nervous and excited. [She goes to him.] In an hour I'll be bringing you your tea. And today you'll have a little broth, and a bowl of hot mush with it. Won't that be grand?

MR. O'TOOLE. Won't that be grand! [He is very sarcastic.] Yesterday I had a cup of tea, and the day before I had a bowl of broth, and the day before I had a bit of mush and milk — sure! Starve me to death.

MRS. O'TOOLE. Pat, don't carry on like that. The doctor said —

MR. O'TOOLE. Sure — the doctor said. He comes in here still smacking his mouth with the grand feast he's been eating and tells me so kind and sympathetic that I can have another bowl of mush. I'll be holding the bowl for him the next time. He can have it — right on the top of his head!

MRS. O'TOOLE. Have you been reading at all, Pat?

MR. O'TOOLE. *[Grabs the magazine he had been reading.]* Have a look at them pictures, will you? Look at that. Roast beef on one page, and steamin' potatoes on the other. And here's some more — how to make sandwiches. And here's a couple of cakes to look at, and nearly drive a man out of his mind when he's slowly dying of starvation. WHEN will you bring me some food, I'm asking? *[He throws the magazine on the table and tries to rise.]*

MRS. O'TOOLE. Rest quiet, Pat *[trying to divert his mind]*. Do you know what day this is, Pat?

MR. O'TOOLE. It's Tuesday, and a day like all the others.

MRS. O'TOOLE. It's March 17th, Saint Patrick's Day.

MR. O'TOOLE. Oh, is it now? So you'll celebrate by starving me extra fine, will you? Saint Patrick's Day — and all the idiots that haven't a thought will be wearin' their green ribbons, and sproutin' with shamrocks, and not knowin' there ever was such a man as Saint Patrick!

*[Doorbell in distance.]*

MRS. O'TOOLE. Hush, Pat. There's someone at the door. Now you rest easy. I'll be back in a minute.

MR. O'TOOLE. Tell that doctor to come right in. I'll be waiting for him. *[He picks up several books.]* Tell him to come right in!

*[Doorbell again.]*

MRS. O'TOOLE. Pat, do be quiet. Put down those books. Pat!

MR. O'TOOLE. I'm waitin' for the doctor to come.

MRS. O'TOOLE. *[Sighs heavily.]* Well I must be off and answer it. Though Heaven only knows where all this will end. *[She goes hastily out left.]*

*[Mr. O'Toole holds the books in readiness. He adds several more to his ready grasp and marks the distance between his arm and the door where the doctor will enter. He mutters to himself.]*

MR. O'TOOLE. Mush and milk, and a bowl of broth. I'll show him!

*[There is a chatter of eager voices. Michael and Eileen, with their friends, run in. They are loaded with all the party delicacies. Each one wears one of the festive hats, and a large bow of green ribbon with a shamrock in the center. They all shout merrily.]*

ALL. Hurray for Saint Patrick's Day! Hurray for Mister O'Toole.

*[Mrs. O'Toole follows them in helplessly, surprise and dismay struggling with a smile on her kind face. Mr. O'Toole drops the books in amazement. The children go to the table and put down all their offerings. Crossing behind him, they go left stage. Mr. O'Toole rather sheepishly puts down the books, and almost smiles. But as the children line up about him he spies Michael and he returns to his cranky self again.]*

MR. O'TOOLE. Oh, this is your doings, Michael Flynn! What do you mean by rushing in here this way? I'll be giving you the thrashing you deserve. Get out of here, all of you! Get out, I say!

*[Mrs. O'Toole goes quickly to him and stands behind his chair. The children cross away from him and make a little group at the left where they talk among themselves, asking Michael if they were wise in having this party.]*

MRS. O'TOOLE. Now, Pat, don't be cross with them. They've come to have a party — for you. See all the trouble you're making — and spoiling all their pleasure.

MR. O'TOOLE. A party for me! And I suppose the'll be bringing me a bowl of broth for my share. I have no need

for a party. *[To the children.]* Get out, everyone of you. Get out!

*[Michael has been giving orders to the others. Now he steps forward.]*

MICHAEL. *[Trying to be very brave.]* This is a party for you, Mister O'Toole, whether you like it or not! See? We came to give you a party and we're going to do it. *[He pulls a hat from his pocket and places it on Mr. O'Toole's head.]* THIS is yours. You're the guest of honor.

*[Mr. O'Toole is too astonished to take it off. He sits and sputters.]*

MR. O'TOOLE. Well, I'll be —

MRS. O'TOOLE. Oh, Pat! You look simply grand! It's a beautiful hat, Michael.

EILEEN. *[Bringing one for Mrs. O'Toole.]* This is yours, Mrs. O'Toole; please put it on.

MRS. O'TOOLE. That I will. It's the finest hat I ever saw. Thank you.

MR. O'TOOLE. Have you lost your mind, Nora? What kind of doings is this?

MRS. O'TOOLE. No, I haven't lost my mind, Pat. As long as the dear children have gone to the bother of having a party for you, they'll have it.

MR. O'TOOLE. If I could only get up. I'd show them. Oh, my foot, my foot! *[He glares at Michael.]* Why don't you laugh, you smart window-smasher?

MICHAEL. *[Ignores this and calls to the others.]* Let's start with the party Eileen, you pass the sandwiches — and Gretchen, you'd better take care of the cake.

*[They group about the table, placing a bit of everything on a paper plate for each member of the party.]*

MRS. O'TOOLE. *[Moving left to the door.]* Michael, you and the boys come with me. We'll bring in a few extra chairs.

THE BOYS. Sure, Mrs. O'Toole. *[They follow her out left.]*

*[Mister O'Toole is watching the plates at the table so near to him. A great eagerness comes over him.]* *[Eileen and Gretchen are busy.]*

EILEEN. Do you like ham sandwiches, Mister O'Toole? Or cheese better?

MR. O'TOOLE. Do I like — *[He catches himself and roars.]* I do not! I hate them. I never eat them.

GRETCHEN. That's too bad. Maybe you like chocolate cake?

MR. O'TOOLE. *[Looks eagerly at the cake, then resumes his old attitude.]* I hate it, I tell you!

EILEEN. I'm so sorry. Better put a piece on his plate anyway, Gretchen. He may change his mind when he sees mother's chocolate cake.

MR. O'TOOLE. *[Glad to find something new to be cross about.]* Gretchen! So that's the name you have? What's the rest of it?

GRETCHEN. Gretchen Schultz, Mister O'Toole.

MR. O'TOOLE. Gretchen Schultz! And what did you have for dinner, Gretchen?

GRETCHEN. *[Not knowing the sarcasm behind it.]* Sauer-kraut and spareribs!

MR. O'TOOLE. Och! And you come in here with your sauer-kraut, wearing a green ribbon on Saint Patrick's Day!

EILEEN. *[A little bit angry.]* Gretchen can wear a green ribbon if she wants to, Mister O'Toole. She loves Saint Patrick as much as I do. You should be glad of it!

MR. O'TOOLE. *[Taken back a little, tries to stammer something.]* Huh! — —

*[Mrs. O'Toole and the boys enter with the chairs. She directs them to place the chairs in a semicircle. They do so. Mrs. O'Toole comes to the table as the boys arrange them.]*

MRS. O'TOOLE. Well, well, the plates are all ready. Shall I help you pass them?

EILEEN. Please, Mrs. O'Toole. You boys all sit down, now. You're making such a noise with those chairs. *[Eileen goes to them.]* Bertie, you sit here.



MR. O'TOOLE. BERTIE!

EILEEN. Oh, I'm so impolite! I forgot to introduce you!

[Eileen is center stage. Gretchen and Mrs. O'Toole are busy at the table. Mr. O'Toole is in his chair. The boys are left of Eileen in a little group. As she introduces them they come forward.]

EILEEN. Mister O'Toole, this is Bertie Smith.

MR. O'TOOLE. Bertie Smith! Another one with a green ribbon!

BERTIE. How do you do, Mister O'Toole.

MR. O'TOOLE. I'm not doing very well, I'm telling you, or I'd be —

MRS. O'TOOLE. [Looking up from the party preparations.] Now, Patrick — [but she is completely under the thrill of the party and turns back immediately to Gretchen].

EILEEN. Mister O'Toole, this is Henry Johnson.

MR. O'TOOLE. Henry Johnson! [His anger mounts.]

HENRY JOHNSON. How do you do, sir.

EILEEN. This is my brother, Michael. You've met him before.

MR. O'TOOLE. [With meaning.] Yes, I think I have!

EILEEN. [Hastily.] And this is Abraham Brown.

ABRAHAM. How-do, suh.

MR. O'TOOLE. Abraham Brown!

ABRAHAM. That's me, suh. Abraham Washington Brown. But I guess I'm more black than brown, suh. [Abraham is always smiling and now he grins broadly.]

MR. O'TOOLE. [Smiles in spite of himself.] Huh!

EILEEN. We're all in the same class at school, Mister O'Toole, but we couldn't invite all the class. Anyway you sit here, Bertie. Henry, you here. [She places them all.]

[Mr. O'Toole is watching the table again.]

GRETCHEN. We're all ready now.

[Eileen goes behind the chair to the table. Mrs. O'Toole hands her a plate. She brings it to Mr. O'Toole.]

EILEEN. This is yours, Mr. O'Toole. I hope you'll like it.

MR. O'TOOLE. [Takes the plate and looks questioningly at Nora.]

MRS. O'TOOLE. Saint Patrick's Day comes just once a year, Pat. A good appetite to you.

MR. O'TOOLE. Your wishes aren't necessary, Nora, my dear. A good appetite is the only thing I have left.

EILEEN. You sit here, Mrs. O'Toole. [She motions a place next to Mr. O'Toole.] I'll bring you a plate.

[Eileen and Gretchen bring a plate to the rest and then take one for themselves. All are seated.]

MR. O'TOOLE. So this is a ham sandwich! I must take a good look at it to be sure. It's a long, long time since I've seen one.

[He seems to be a different person now.]

GRETCHEN. Did your mother make these little shamrock cookies, Eileen?

EILEEN. Mrs. O'Toole made them. Aren't they pretty?

MR. O'TOOLE. Oh, so that's the way? Is this some of your doings, Nora?

MRS. O'TOOLE. It is not. The children had planned their party. I knew nothing of this at all.

EILEEN. Now we'll start the program.

MR. O'TOOLE. And I'm just making the acquaintance of a ham sandwich!

EILEEN. The program is just one at a time. We thought you might like a program, right with your party, Mr. O'Toole. Who's first?

ABRAHAM. I guess that's me, Eileen. I guess I'm s'posed to be first. [He is rather reluctant to leave his lunch.]

EILEEN. Stand over there, Abe. [She points right.] You see, Mr. O'Toole, we made up a piece to say for you.

MR. O'TOOLE. Well, well. I'm grateful for that, I'm sure.

ABRAHAM. There's no name foh my piece Mistuh O'Toole. It's, Ah likes to have a party, foh Mistuh O'Toole, cause it's Saint Patrick's Day, and we are 'scused from school.

[All applaud and Abraham bows and hurries to his place.]

MR. O'TOOLE. That was a grand piece, Abraham, very fine indeed.

ABRAHAM. [With a sandwich in his hand.] Thank yo, Mistuh O'Toole. The pleasure's all mine foh sure.

BERTIE. [Rising at a nod from Eileen.] I guess I'm next.

MRS. O'TOOLE. Why don't you stand right beside your chair, Bertie? We can all see you and hear you just as well.

BERTIE. All right, Mrs. O'Toole. Mine is, "The Shamrock." Oi all the flowers I've ever seen, I like the shamrock best. It has a peachy meaning and beats all of the rest. [He sits amid applause.]

MR. O'TOOLE. Bertie Smith, you have an eye for flowers, I'm telling you. That was after my own heart.

MICHAEL. [To Henry.] It's your turn now.

HENRY. [Looks up suddenly and stammers.] I—I forgot mine!

MRS. O'TOOLE. Well now, don't you worry about it. It will come to you.

MICHAEL. It was about Mrs. O'Toole, and the cookies — you remember.

HENRY. Well, I—sort of remember.

EILEEN. Just try it anyway.

HENRY. [Rises hesitantly.] Anybody like Mrs. O'Toole, who makes shamrock cookies is a jewel. [He sits down hastily.]

MRS. O'TOOLE. Thank you, Henry. That was a beautiful poem.

MR. O'TOOLE. She's a jewel, all right, my lad. You hit it right.

MRS. O'TOOLE. [Smiling.] Now, Pat.

MR. O'TOOLE. No contradicting me. I'm wondering if there is any more of that same cake?

MRS. O'TOOLE. Pat! You had a great piece.

MR. O'TOOLE. Saint Patrick's Day comes once a year, Nora. I'd like another piece of cake.

EILEEN. Here it is, Mr. O'Toole. [Gets it for him.]

MR. O'TOOLE. Thank you. It's very good cake.

GRETCHEN. I think it's my turn now. We, Michael and Eileen and I, have a long piece.

MICHAEL. We each have one verse.

EILEEN. We didn't make this one up, Mr. O'Toole. We learned it out of a book.

MR. O'TOOLE. Let's have it then.

[The three children go left.]

GRETCHEN. The name is "Paddy's Content."

Paddy McShane had no shoes to his feet —

Sorra a shoe — divil a shoe.

And his houghs they looked red as he tramped in the street, Och, wirrahoo!

But he said: "Is it shoes that ye'd stick on me toes?

How'd me feet feel the ground, sorra one of ye knows;

And who'd pay me for mendin' 'em, do you suppose?

Go off wid ye — do!

MICHAEL.

Paddy McShane had no hat on his head —

Sorra a hat! — divil a hat!

And the rain it came down on his red scratch instead —

Och, think of that!

But he said: "It is God's blessed sunshine and air

That ye'd shut from me head? Och, would one of ye dare

For a trifle of rain or av wind, who would care?

Ahtop batherin' Pat.

EILEEN.

Paddy McShane had just nothing at all —

Sorra a thing! — divil a thing!

But he thought: "When I'm down there's no distance to fall,"

And he would sing:

"Faix, the merciful Master is good to His poor;

What is man, whom He made if he cannot endure?

Troth, it's little I want, but that little is sure,

For it comes from the King! — L. K. Donovan.

*[There is a small silence as they take their places. They look questioningly at Mr. O'Toole.]*

MR. O'TOOLE. *[Taking a large handkerchief out of his pocket, coughs in it rather loudly.]* That was—that was a grand piece. What do you think, Nora?

MRS. O'TOOLE. Very fine, Pat, very fine indeed.

MR. O'TOOLE. And right here now I want to thank you, everyone of you, for this grand party you're having for me, and the pieces you've made up and the ones you didn't make up. It's the grandest party I've ever had in all my life, so it is. And next year, I'll be giving one—for all of you—and everyone in your whole class, so I will.

ALL. Oh, Mr. O'Toole, will you?

MR. O'TOOLE. I will surely. And now you've all done

your part, it's time I made a suggestion. We'll have a song, "The Wearin' of the Green." You all know so sure it's a beautiful color. Help me sing it. Now, all together! Let's begin!

*[Mr. O'Toole, gesturing with the cake, begins. The others join in and clap their hands as they sing. They get more and more enthusiastic. Mr. O'Toole sings lustily. He waves his arms—finally he shakes the sore foot.]*

MRS. O'TOOLE. Pat, be careful! Your poor foot!

MR. O'TOOLE. *[Stops singing a moment.]* It's a foot that's lost its kick this day!

*[He motions the singing to continue. Everybody is very happy. The party is certainly a success. We leave them there and the curtain slowly falls.]*

# Joseph, the Dreamer:

## A Biblical Drama Margaret Canty

*Editor's Note.* The significance of this article is its indication of the process of analysis that is necessary for the preparation of a biography—or, perhaps of more general use, the preparation for a dramatization for class use. We should like very much to develop a series of biographies of characters of the Old Testament or of saints, suitable for classroom use in the elementary schools, particularly in the intermediate grades. Teachers competent to make such analysis as the one here presented can do very effective work in impromptu dramatization in their regular classroom subjects.

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#### Narrative: Joseph, The Dreamer

In ancient times there lived in the land of Canaan in Palestine a wonderful boy named Joseph whose dreams came true. The story of this remarkable youth is related in Genesis, the first book of the Bible. His father was Jacob, a rich herdsman and his mother was a beautiful woman called Rachel. Jacob had twelve sons, Joseph being the youngest until he was nearly 17 years of age, when Benjamin was born. Shortly after the birth of Benjamin, Rachel died to the great grief of Jacob.

Of all his children, Jacob loved Joseph the best, and as a mark of special favor, he gave Joseph a handsome coat of many colors with flowing sleeves. The older brothers hated Joseph, not only on account of his fine raiment, but also because of his dreams of grandeur. One day Joseph repeated to them this dream:

"For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about and made obeisance to my sheaf."

Upon hearing this dream, the brothers scornfully demanded:

"Shall thou indeed reign over us or shall thou indeed have dominion over us?"

After a few days, Joseph told another dream in which the sun and the moon and eleven stars all came and bowed down to him. This dream displeased even his father who rebukingly said to Joseph: "Shall I and your mother and your brothers bow down before you as if you were a king?"

After this, the brothers hated Joseph so much that they would not greet him with the customary salutation of "Peace!"

Upon one occasion, the older brothers took their flocks fifty miles over the mountains to find pasturage in the fields near Shechem. Jacob became alarmed at their long absence and

asked Joseph to take a message to them. Joseph willingly consented, but, after reaching Shechem, he learned that his brothers had moved to Dothan which was fifteen miles farther. The brothers recognized him at a distance by his brilliant coat and they quickly formed a plan to put him to death and tell their father that a wild beast had devoured him. Having made this wicked plan, they muttered, "We shall see if his strange dreams come true!" But Reuben, the eldest brother, did not wish to be guilty of the murder of his brother. In order to appease the wrath of the others, however, he proposed to throw Joseph into a pit and leave him there to die, but Reuben secretly resolved to rescue Joseph. In carrying out Reuben's plan, Joseph was stripped of his beautiful coat, and, though he cried piteously for mercy, his cruel brothers cast him into a deep pit and taunted him about his wonderful dreams.

While the brothers were calmly eating their dinner, a company of merchants with a long train of camels, laden with spices and fragrant gum, came along the highway bound for Egypt. Then Judah, one of the brothers said:

"What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh."

His brothers agreed to this proposal and so they drew Joseph out of the pit, and sold him to the merchants for twenty pieces of silver. Reuben was in a distant field at this time, waiting for an opportunity to rescue Joseph. Upon returning to the pit, however, he was alarmed to find that it was empty. He cried in despair, "What shall I do? The boy is not there!" The other brothers then told Reuben what they had done and proposed a plan to explain to their father the disappearance of Joseph. Accordingly, they killed a goat and dipped Joseph's coat in its blood. Upon returning home, they showed the bloody coat to their father, saying:

"This have we found: know now whether it be thy son's coat or no."

The father knew the coat at once and sadly said:

"It is my son's coat: an evil beast hath devoured him: Joseph is without doubt rent in pieces."

Jacob's sorrow over the supposed death of his favorite son knew no bounds. He rent his clothes and put on sackcloth, refusing to be comforted.

Meanwhile, Joseph was on his way to Egypt. To a lad who had always lived in a tent, the sight of Egypt with its beautiful temples, its mammoth pyramids, and its populous cities,

the journey was, doubtless, strange and impressive. The merchants soon disposed of their cargo, and then offered Joseph for sale as a slave. At that time, Pharaoh, the ruler of Egypt, had a captain of the guard, named Potiphar. Potiphar was pleased with the youth's beauty and readily purchased him for a slave in his richly-appointed home. Joseph proved to be as capable as he was handsome, and Potiphar soon made him master of his affairs and ruler of the other servants. Joseph spent many happy years in Potiphar's household, but unsuspected trouble arose in the person of Potiphar's wife. She had become enamored of Joseph's youthful beauty and endeavored to seduce him. To yield to her wishes would be an offense against God and a betrayal of trust of his kind master. On the other hand, to offend this proud and unscrupulous woman, would entail loss of position and power; but Joseph preferred virtue to power and fled from the presence of the temptress. In revenge, she falsely accused Joseph to her husband who believed her story. Potiphar was very angry and cast Joseph into prison. Joseph bore his unjust imprisonment cheerfully because he had faith in God. The keeper of the prison trusted Joseph and placed him in charge of the other prisoners.

One day there arrived at the prison two servants of Pharaoh, the king. One servant was the baker, and the other was the butler who took the king's winecup to him. One night each of these prisoners had a dream which troubled them exceedingly. When they related their dreams to Joseph, he foretold that the butler would be returned to Pharaoh's service within three days, but, that within the same time, the baker would be hanged. The prophecy came true, and the butler promised to plead Joseph's innocence upon his return to Pharaoh's palace, but he soon forgot his promise. Two years after the butler's release from prison, Pharaoh had a dream which all of the wise men failed to interpret. At length, the butler remembered Joseph and told Pharaoh about the young Hebrew who had so truthfully interpreted his own dream in prison. Accordingly, Pharaoh sent for Joseph who, after changing his prison garb for fine raiment, was led into the king's presence. Then Pharaoh told Joseph this dream:

"In my dream, behold I stood upon the bank of the river. And, behold, there came up on the river seven kine, fat-fleshed and well favored: and they fed in a meadow: And, behold, seven other kine came up after them, poor and very ill favored and lean-fleshed, such as I never saw in all the land of Egypt for badness: And the lean and ill-favored kine did eat up the first seven fat kine: And when they had eaten them up, it could not be known that they had eaten them: but they were still ill favored, as at the beginning. So I awoke.

"And I saw in my dream, and behold, seven ears came up in one stalk, full and good. And, behold, seven ears withered, thin, and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears; and I told this unto the magicians, but there was none that could declare it to me."

Then Joseph said to Pharaoh:

"The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. The seven good kine are seven years and the seven good ears are seven years: The dream is one. And the seven thin and ill-favored kine that came up after them are seven years: and the seven empty ears blasted with the east wind shall be seven years of famine."

Then Joseph advised Pharaoh to choose a wise man and make him ruler over Egypt to save one fifth of all the grain produced during the years of plenty for provisions during the time of famine. Upon hearing this wise counsel, Pharaoh made Joseph ruler of Egypt, saying:

"Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art."

Thus Joseph was the first food controller, the precursor of Herbert Hoover during the world war.

As a symbol of power, Pharaoh took a ring from his own hand and placed it upon Joseph's finger. Joseph was arrayed in rich garments and rode in a beautiful chariot next in rank to that of the king. At this time Joseph was about 30 years of age. He married a beautiful young Egyptian girl named Asenath, and two fine sons, Manasseh and Ephraim, increased their happiness.

Like a wise ruler, Joseph taught his people during the seven years of plenty how to provide for the time of famine by building great storehouses. The famine extended even to Canaan, the land of Joseph's birth, and Jacob sent his ten older sons to Egypt to buy corn, keeping Benjamin at home. After a long journey they reached Egypt and went directly to the Governor. Joseph knew them immediately, but they did not recognize this powerful personage as their lost brother, Joseph. When the brothers made obeisance to him, he realized that his boyhood dream had come to pass.

To find out whether his brothers were still selfish and unkind, Joseph determined to put them to a test. He accused them of being spies, but they protested their innocence saying:

"Thy servants are twelve brethren the sons of one man in the land of Canaan, and behold the youngest is this day with our father and one is not."

Joseph pretended not to believe them and cast them into prison as spies. After three days, he said to them:

"If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses. But bring your youngest brother unto me: so shall your words be verified, and ye shall not die."

The brothers were sad and rebuked each other for the wrong that they had done to their brother Joseph. They did not know that Joseph could understand their language because he had always spoken to them through an interpreter. Then Joseph commanded his servants to seize Simeon, one of the brothers, and take him to prison. After this he ordered the servants to fill the other brothers' sacks with grain and to put into the sacks the money that each man had paid for his grain, and to give them food for the homeward journey. When the brothers stopped on the way to feed their donkeys, one of the brothers, upon opening his sack, found the money lying on top of the grain. The brothers were, however, too frightened to return to Egypt to give back the money, and they continued their homeward journey. They told their father all that happened to them and that their brother Simeon was kept as a hostage until they returned with their brother Benjamin. The father rebuked them for the loss of Joseph and Simeon and he refused to part with Benjamin.

As the famine grew steadily worse, Judah finally prevailed upon his father to let Benjamin accompany them to Egypt. Jacob's nine sons, taking money and rich presents, appeared before the Governor of Egypt with their youngest brother Benjamin. Joseph was overjoyed at the sight of Benjamin and he ordered his steward to prepare a great feast. The brothers noticed that they were seated at the table according to their ages, the eldest brother having the first seat, and they were sorely puzzled. Benjamin's portion of food was five times as great as that of any of the others. The brothers were highly honored at feasting with the great Governor and departed for home with happy hearts. Joseph had instructed his steward to return the money which the brothers had paid for grain and to put his silver cup into Benjamin's sack. After their departure, the steward quickly followed the brothers and accused them of having stolen his master's cup. They loudly protested their innocence, saying, "If the cup is found with any of us, that one shall die, and we shall be your slaves."

The brothers immediately opened their sacks, but to their consternation, the silver cup was found in Benjamin's sack. Upon returning to the Governor's palace, the brothers prostrated themselves before Joseph, crying, "God has found our sin." As a just punishment for the offense, Joseph demanded that only Benjamin be kept for his slave and gave permission



to the others to go in peace to their father. But Judah, who had promised to return Benjamin safe and well to his father, came close to Joseph and pleaded for Benjamin's release, offering himself as a substitute to avert his father's sorrow.

Then Joseph was moved to compassion by Judah's offer of sacrifice. He sent the servants from the room and bursting into tears, he could no longer keep his secret from his brothers and cried, "I am your brother Joseph whom you sold into Egypt!" Then Joseph embraced Benjamin and kissed each of the older brothers. He related his story and bade his brothers to go to Canaan and to return with his father to make his home in Egypt.

When Jacob heard their story, he was overcome with joy and could hardly believe that Joseph was really alive until he saw the wagons that Joseph had sent to bring him and his family to Egypt. At length, Jacob, accompanied by his children and grandchildren, 66 in all, reached the land of Egypt. Joseph rode in his splendid chariot to meet his aged father, and, tenderly embracing each other, they wept for joy. Pharaoh cordially welcomed Joseph's people and gave them for a home a very rich land called Goshen.

Jacob lived to be a very old man. Before he died, he blessed his sons, and begged them to bury him in his native land. They obeyed their father's will, and buried him in a cave where Abraham and Isaac were already buried.

After the death of Jacob, the brothers feared that Joseph would punish them for the wrong that they had done to him in his youth, and they again begged his forgiveness. Joseph spoke kindly to his brothers and promised to care for them during his life. He kept his word and his people prospered. Joseph lived to a ripe old age, dying at the age of 110 years. Before he died, he called his children to him, and prophesied that God would restore his people to their home in Palestine. So when Joseph died, they embalmed his body and put it in a coffin in Egypt, where it remained for many years as a memento of the great dreamer's promise which also came true.

#### A Biblical Drama: Synopsis

##### CHARACTERS:

Joseph, the Dreamer  
Joseph's brothers  
Jacob, Joseph's father  
Potiphar, an Egyptian officer in Pharaoh's army  
Potiphar's wife  
Pharaoh, King of Egypt

##### Act I

Jacob gives Joseph a coat of many colors. Joseph tells his dream. His brothers sell him to a company of merchants. Joseph is bought by Potiphar. Potiphar's wife tempts Joseph. Joseph is cast into prison. He interprets the dreams of Pharaoh's butler and baker.

##### Act II

Pharaoh has a puzzling dream. Magicians fail to solve it. The butler remembers Joseph in prison. Joseph interprets Pharaoh's dream. Joseph is made Governor of Egypt. Famine appears in the land. The brothers visit Egypt to buy corn. They are arrested as spies. Joseph puts them to test. Simeon is held as hostage. The father refuses to part with Benjamin.

##### Act III

The famine increases. Jacob yields to Judah's promise. Benjamin accompanies his brother to Egypt. Joseph rejoices to see his young brother. The great feast. The finding of the silver cup. Judah begs for Benjamin's release. Joseph reveals himself to his brothers. The reconciliation.

##### Analysis of the Plot

Opposing forces:

Joseph.  
His older brothers.

##### First dramatic crisis:

Joseph's dream, through the jealousy of his older brothers, causes him to be cast into a pit, but Judah saves Joseph's life by selling him to traveling merchants.

##### Second dramatic crisis:

Joseph flees from Potiphar's wife, the temptress.

Pharaoh has a dream which the magicians are unable to interpret. Through his butler he learns about Joseph. Can Joseph do what the wisest men have failed to do?

##### Third dramatic crisis:

Joseph solves the dream and is made Governor of Egypt, marking the turning point in the story.

##### Suspense:

Joseph demands to see Benjamin as proof that the brothers are telling the truth, and he retains Simeon as hostage. Will the father consent to run the risk of losing Benjamin also? Will the brothers make a sacrifice to save the family from the ravages of the famine?

##### Fourth dramatic crisis:

Joseph rejoices to see Benjamin and orders a feast in honor of his brothers who do not recognize him to be their brother.

##### Suspense:

Joseph plots to test the older brothers' feeling for their father and Benjamin by hiding his silver cup in Benjamin's sack. Upon discovery by the steward, will the brothers allow Benjamin to become Joseph's slave and bring great sorrow upon their father?

##### Fifth dramatic climax:

Judah begs for Benjamin's release.

##### Dénouement:

Joseph reveals himself to his brothers and with tears of joy embraces Benjamin and becomes reconciled to his older brothers.

#### As a Model of Biography

It has the essential characteristics of a model biography:

1. The subject is a well-known and interesting person.
2. The plot is unified, but it is sufficiently interrupted by situations involving suspense to sustain the interest of the reader.
3. The style is clear and concise, well suited to the civilization of the world at the time.
4. Joseph's life is molded by his environment. He also reacts upon his environment in a social and political manner. He becomes Governor of Egypt and serves as a comptroller of the food supply.
5. His emotional and spiritual reactions are described, thereby exhibiting a spiritual portrait rather than a chronicle of the events of his life.

## Illustrations and Chalk Talks

*Editor's Note.* We are pleased to print Father Sharp's letter without any further comment on the original statements except to say that the original statements were and are a deliberate understatement of our judgment. It was our original intention to publish, in connection with this letter, a statement of the educational principles underlying graphical illustrations and apply them to specific instances without reference to their source. The discussion can be carried on and the judgments expressed without personalities.

July 10, 1930.

#### TO THE EDITOR:

I read about nine months ago in the *Commonweal* and in the *CATHOLIC SCHOOL JOURNAL* two of your published estimates of my book, *Aims and Methods in Teaching Religion*. You taxed the book then with false educational theory and with dangerous, uncritical graphic illustrations. In the June issue of your *JOURNAL* you return to the single criticism of the graphic or chalk-talk illustrations and only now do you positively hint a reason for such characterization.

I would not write now save that silence might be construed as acquiescence and might lead further astray those for whom you write. May I have the justice of answering in your CATHOLIC SCHOOL JOURNAL? But first allow me to reproduce your latest strictures on the subject so that the appended answer may be better understood by your subscribers.

"We should like to see a worthy art brought to the aid of such a Catechism as is proposed, for we think it should be illustrative. . . ."

"We trust, however, that certain graphic illustrations now being used in catechetical instructions will be critically examined by those who know the child mind, and who will follow out the implications and suggestions of these illustrations as well as the particular point aimed at in the particular lessons. The by-products seem to us dangerous. As the child develops, these illustrations because of their limited meaning and range are not unlikely to retard or hinder or prevent that development. The most convenient place to find copies of these graphic illustrations is in Father Sharp's, *Aims and Methods in Teaching Religion*. The possibility of genuinely artistic and illustrative pictures in religious instruction is revealed in the *Katholische Schulbibel*, illustrated by Gebhard Fügél and published by Joseph Müller of Munich in 1927. No words can bring to mind the difference."

"These pictures are truly artistic and illustrative and each catches the spirit of the occasion it illustrates, unlike most of our pictures which are certainly not illustrative, and not artistic, and too frequently false in their implications. . . ."

I have read some three or four dozen reviews of my work and have received a like number of letters, and both kinds of appreciation, from here and abroad, have been from some of our best-known leaders in Catholic educational theory and practice, some of whom have long been recognized authorities in this particular subject. There was adverse criticism from but one besides you and that suggested a different sequence to the four parts of the book.

Last fall my university class of 67 Sisters, some of them teaching for years, answered anonymously the question: "Do you not think my graphic illustrations are both crude and dangerous," with a unanimous "No."

But the origin of these same graphic illustrations gives me greater comfort. Some few had been used a long time by the teaching Sisters of this diocese, two or three came from Messmer's, *Spirago's Method of Christian Doctrine*, five or six came from *Teaching the Catechism*, by the editor of *The Sower*, ten or twelve came from Josephine Brownson's *To the Heart of a Child*, a like number came from the *Chalk-Talk Pamphlets* of the Queen's Work Press and about fifteen or twenty from Mr. Roger Kynaston, of England. I secured the material of this gentleman through Father Drinkwater, former editor of *The Sower*, whose work in catechetics has so deeply influenced America as well as England. He told me that much of the Kynaston material was almost too fine for publishing.

I wish you had made clear in your editorial whether you would abolish all chalk-talk sketches in favor of works of art or would merely abolish mine. It would have saved time and space in rebuttal, for I agree with neither possible policy. Any teacher or lecturer, even an Einstein, will use a chalk talk. All know that they are neither artistic nor permanent nor intrinsic in their worth. It is impossible to call in Raphael to depict a fugitive idea nor is it needful. Such graphic illustrations are to be used also in conjunction with pictures that are truly Catholic and artistic and their limitations are constantly to be stressed. The reader of my book is frequently referred to both books and pictures that contain such artistic representations. And I also say on page 92: "Pictures and statues should be explained as the symbols that they are. Not a glorified human father, God is a pure spirit. This spiritual aspect is more apt to lead to spiritual life." And again on

page 281: "Symbolism, pictures, and church decorations are useless unless understood. But, so far as they require thought they are helpful adjuncts to thinking out one's religion. Is it not both unfortunate and unnecessary that, while pictures of the masterpieces find their way into readers, our catechisms are devoid of such reprints as well as of simple diagrams and symbols?"

But as for chalk talks, to return to the point at issue (and whether you will or no they have traditional and present use in at least England, Germany, and America, both within and without Catholic educational theory), they are indispensable. They are neither dangerous to, nor do they retard or falsify, child development, if used with the precautions indicated. All learning is a constant readjustment of focus, a constant correcting of earlier understanding and its re-interpretation in the light of fuller knowledge and richer experience. Again, show me any illustration, whether chalk talk or masterpiece, that is not limited in meaning and range and consequently in truth. If you draw anything, you localize it and you cannot depict the limitless, though men will ever try to do so.

Why, earlier in your very editorial you suggest that "the figure of speech of man's journey on the Highway of Life, or to the Celestial City, or to Heaven, is capable of forming the groundwork of this presentation." What is the difference between this crude and limited (?) verbal imagery and my own graphic and visual presentation of the same idea to be found on page 314? Or did my condemned graph unconsciously suggest your correct (sic) verbal imagery?

Finally you refer to the *Katholische Schulbibel*, published in 1927 by Joseph Müller of Munich and illustrated by Fügél, as being at the opposite and correct pole of pedagogical correctness. I was at pains to secure this book and I opened it with much expectation. But I closed it greatly disappointed. I thought to find splendid chalk-talk graphs but found instead, pictures, artistic and accurate enough, but not masterpieces either. There is no need to go to Germany for such pictures. The Catholic education texts are full of them; there are splendid pictures in Father Kelley's and in Mother Bolton's books—to mention a few of our own products. Fügél's pictures are, moreover, not graphs—the point at issue—and are impossible of reproduction by the teacher or child. The book also, judged by our American standards, is obviously not for the grades but rather for the junior high school.

Further, this German form or standard that you refer to seems too inaccessible and unknown to be of any value to Sisters, who want practical devices. But since you have gone into the untranslated German to illustrate your ideas to English-speaking teachers, allow me to refer you to *Neubau des katholischen Religionsunterrichtes (Erster Band) Jesus das göttliche Kind*. It is by Heinrich Kautz and published at Kevelaer, in 1924, by Butzon and Bercker. It has a number of splendid silhouettes and chalk-talk drawings by children which are offered as products of religious teaching in Westphalia. Some of them are even cruder than my own (!) and doubtless they were copied by the children from teacher's models, as mine are intended to be. There are many other books like this in Germany.

Very truly yours,  
John K. Sharp.

## ART IN THE SCHOOL

Periods allotted in the school curriculum for art instruction are not a sacrifice of time. Every person and every thing with which the art-conscious individual comes in contact are benefited. The school is doing its bit toward helping to make the world more beautiful and more livable by imbuing its students with the knowledge of art principles to be applied wherever they see fit.—Helen S. Diehl, in *Pennsylvania School Journal*.

# The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D., LL.D., Editor

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## Catholicism and American Citizenship

It will be our habit to recur frequently to the Pope's *Encyclical on Christian Education of Youth* as a basis for the discussion of the editorial policy of this JOURNAL. We find in it an abundant source of ideas that develop with each reading. We read in the *Encyclical* that Catholics "do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner most conducive to the prosperity of the nation." If this thought were well understood in America, we should not hear so much criticism about the aloofness and separateness of Catholics, and the danger to American institutions of an education in a different building that includes all that is taught in the secular schools plus the controlling and dominating influence of religion.

The best training for American citizenship is a training that includes religion as its fundamental basis. This was the idea of the Fathers; this was the idea strikingly expressed by Washington in the Fare-

well Address; this was the controlling idea of all our education in the Colonial period, and in the early national period. An independent and fair-minded consideration of the function which the Catholic school sets up for itself would reveal clearly the truth of the Pope's concluding sentence: "Indeed a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government."

## A Work of Prime Necessity

We have in America a multiplicity of Catholic organizations that might very well assume responsibility both for propaganda and for support of the Catholic school, not only the Catholic parochial school, but for the Catholic institution of higher learning as well.

The Knights of Columbus, the Daughters of Isabella, and similar organizations, and men and women all over the country might very well undertake this important work of the lay apostolate. They might be stimulated to undertake the work by the statement of Pope Pius XI on the *Christian Education of Youth*:

"For whatever Catholics do in promoting and defending the Catholic school for their children, is a genuinely religious work and therefore an important task of 'Catholic Action.' For this reason the associations which in various countries are so zealously engaged in this work of prime necessity, are especially dear to our paternal heart and are deserving of every commendation."

## How Do You Supervise?

The reason for supervision in any work in which groups of men are engaged is generally recognized. Even when not directly operative, as well as when in process of being carried out, it keeps us up to a little higher effort, makes us plan a little more effectively and regularly, if not for the praise that is not always forthcoming, at least to avoid the low rating or criticism that is all too certain.

It is well to see supervision from the standpoint of the supervised. From a recent discussion of some teachers the following interesting points are passed on to the supervisors:

Supervision is especially important during the first years of teaching, and should be definite enough so that there would be a certain follow-up of helpful suggestions.

These teachers felt that supervisors should not be so chary of praise. "Be generous in praise, be specific in praise," would be a wise guide for supervisors everywhere. Supervision that helps teachers is also sympathetic and constructive. It must be informed, and the supervisor must have a wide knowledge of modern education literature.

One of the teachers described the supervision she receives as inspiring, and she contrasted it with a



supervision that she called punitive. What would be the effects on our schools if our supervision were constructive, human, sympathetic, specific, and generous in its praise of teachers? It would be exactly what this teacher called the supervision she received: "INSPIRING."

There is only one further condition to guarantee that result, and that is, that the teacher is receptive, anxious to improve, and eager to follow suggestions.

The fundamental attitudes that will guarantee inspiring results in a school system are: first, a general policy to discover excellence in the system, to appreciate it and to make it contagious; and second, a general policy by administrators and supervisors to regard the teachers as intelligent coworkers.

These attitudes we may reasonably expect in a Catholic school system, or among the teachers of particular orders. Is it so in your school? in your order? in your system of schools?

### Improving Parochial-School Curricula

As we glance over the curricula of parochial schools we are struck by their similarity to the public-school curricula of the state or of the city. This is probably necessary under certain broad headings of state law, and is convenient where there is frequent transferring between the public and the parochial schools. We do not raise at this time the problem of a sometime too slavish following in details by parochial schools of the local public-school curriculum, which are not always the best of the public-school curricula. There is no reason why the imitation should not be the other way at times.

All of which indicates the need for curriculum research within the Catholic school system. The diocese and archdiocesan unit is large enough to make possible constructive and continuous curriculum research under competent and expert direction under the diocesan superintendent of schools. A cooperative relation between a Catholic university and college located within a diocese with the diocesan educational authority is an effective and economical way to provide this curriculum research.

It would be desirable in addition to organize under the leadership of the Department of Education of the National Catholic Welfare Council a collaboration on a national scale of the persons working in the field.

### Catholic Children Not in Parochial Schools

We received a very interesting communication from a thoughtful pastor in Massachusetts. He says:

"Many parishes have not a parish school — others have not *all* their children enrolled in their own schools. Hence practical directions for systematic instruction of public-school children is a real need. I do not know of any Catholic publication meeting this need. I suggest a department in your JOURNAL. If there is such publication, I would be glad to hear of it."

The CATHOLIC SCHOOL JOURNAL will be very glad to

have practical suggestions to help these children with immortal souls. We are prepared and willing to establish a department when the material will warrant it. We invite such material.

We should welcome a statement of what is done for these children now — records of actual educational services rendered. Have you done anything distinctive in your Sunday schools? Do you have effective classes for public-school children during or after school hours? Is the Catholic Instruction League functioning efficiently? How do you solve the problem of getting teachers thoroughly trained in religion and pedagogically competent? Or is anybody, even high-school students, permitted to assume the grave responsibility of teaching public-school children? Moreover, are these children attending Sunday school "shunted off" to inconvenient and impossible places for instructions, while parochial schoolrooms are idle, because, forsooth, they will throw some papers on the floor?

### Catholic Education in Catholic Action

One of the most significant movements for the development of the spiritual life among the entire Catholic people is the lay retreat.

We visited the other day the extraordinary and finely adapted facilities for retreat at the Whitehouse near St. Louis. At the annual meeting of the St. Louis Retreat League there were present three hundred upstanding and virile men to whom a retreat movement was merely an additional means of enabling them to grow spiritually as well as humanly. The Archbishop of St. Louis lends the movement the great power of his energetic and active support.

We published in these pages some time ago Father Cornelius A. Shyne's papers on "Children's Missions" which was an adaptation of the spiritual exercises for children — a remarkably effective adaptation of the spiritual exercises for this purpose. If there is a definite spiritual progress which may be independent of intellectual progress, then the Catholic institutions must definitely adapt their means to that purpose, and the retreat technique seems designed particularly to accomplish it.

We should welcome for publication in these pages experiences of teachers on any level of education on the utilization of the retreat principle generally.

### "Organized Religion In American Life"

One noted with a great deal of interest that a topic for one of the sessions of the American Historical Association during the Christmas holidays in Boston was "Organized Religion in American Life." This is significant because of its recognition of religion as a factor in American life and worthy of discussion.

Apparently the days have gone when any discussion of religion as a factor in social life is taboo. It would seem that a reaction has set in against the overwhelming influence of the secularization movement in American scholarship, and we trust, in American life.

# A Character Calendar

## Sisters M. Fidelis and M. Charitas, S.S.N.D.

*Editor's Note.* This Character Calendar for every day of the school year has been compiled by two School Sisters of Notre Dame: Sister M. Charitas, of Notre Dame High School, Chippewa Falls, Wis.; and Sister M. Fidelis, of Sacred Heart High School, Calumet, Mich.

It is truly a *Character Calendar*. Certainly no student who studies these bits of information, suggestion, and exhortation from day to day can fail to profit spiritually, intellectually, and even physically. They speak, in sweet reasonableness, right to the heart of the reader.

A typewritten copy of the material for the day should be placed on the bulletin board with, at least occasionally, a suitable picture. Perhaps the day's reflections could be mimeographed and a copy given to each student.

### March 1. ST. ALBINUS, Bishop

As a monk St. Albinus was a living example of his rule. His soul seemed so perfectly governed by the spirit of Christ that he seemed to live only for Him. As Bishop of Angers he was indefatigable in his zeal for the glory of God. Honored by the world and even by kings, he was never affected by vanity.

Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family to give them meat in season? — *Gospel: Matthew xxiv.*

Look upon the lively examples of the holy Fathers, in whom shone real perfection and the religious life, and thou wilt see how little it is, and almost nothing, that we do. — *Imitation: Book I.*

*Ideal:* At thirty-five this man was chosen to be abbot of a large monastery, but it made no difference in his modesty nor in his practice of mortification.

*Today:* Keep a close guard on yourself and see if you have the habit of turning your head this way and that either to see all that is going on or to see if anybody is looking at you. Perhaps you would scarcely think it, but that is usually an indication of a kind of silly vanity. Keep looking straight ahead of you.

*Slogan:* Keep your powder dry and fire straight ahead. — *Advice given to one of our presidents.*

### March 2. ST. SIMPLICIUS, Pope

St. Simplicius reigned during a stormy period in the history of the Church. The West was in the hands of barbarian hordes; the East was torn by heresy. No sacrifice was too great for this pontiff in his effort to restore peace and unity.

Thou art a priest forever according to the order of Melchisedech. This is the priest whom the Lord hath crowned.

We ought rather to choose to have the whole world against us than to offend Jesus. — *Imitation: Book II.*

*Ideal:* When Rome was besieged by barbarians, this Pope set about doing "good to his enemies" as our Lord had said we should, and converted many to Christianity. When the East also made inroads on Rome, he did the same there, thus turning the efforts of the Evil One against himself.

*Today:* When you are tempted today to "fly off the handle," walk very slowly and do not talk at all, take out your books very deliberately and say to the Tempter: "Not this time, if you please."

*Slogan:* Make of yourselves a pleasing sight before angels and men.

### March 3. ST. CUNEGUNDES, Empress

To prove her innocence this saint walked over red-hot plowshares in the presence of her husband, St. Henry. Upon the death of St. Henry she became a Nun in a monastery which she herself had founded. She was an example to all of humility and kindness. The poor and the sick were special objects of her solicitude.

She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. — *Epistle: Proverbs xxxi.*

They renounced all riches, dignities, honors, friends, and kindred; they hardly took what was necessary for life: it grieved them to serve the body even in its necessity. — *Imitation: Book I.*

*Ideal:* This sweet retiring saint was an empress of the Roman empire. She became, after her husband's death, a religious, her greatest desires being to humble herself and be everybody's servant as our Savior had been.

*Today:* Genuine Christian charity is the loveliest courtesy you can have. Be just as attentive as you can to the wants of others today, to your parents and teachers most of all, and note how good it makes you feel tonight.

*Slogan:* Everyone that doth not renounce all that he possesseth cannot be My disciple.

### March 4. ST. CASIMIR, King

In an atmosphere of luxury, this young prince fasted, wore a hair shirt, slept upon the bare earth, prayed by night, and watched for the opening of the church doors at dawn. His love for our Blessed Lady is expressed in a beautiful hymn. Numberless miracles testify to his sanctity.

Being made perfect for a short space, and full of piety and good works, he foretold the day of his own death, and gathering around him a choir of priests and monks, he rendered his soul into the hands of the God Whom they were praising upon the fourth of March in the year of our Lord 1482, the twenty-fifth of his own age. — *Matins: Sixth Lesson.*

O Lord, my God, Thou hast created me to Thine own image and likeness, grant me this grace, which Thou hast shown to be so great, and so necessary to salvation, that I may overcome my most corrupt nature which draweth me to sin and to perdition. — *Imitation: Book III.*

*Ideal:* The life of this saint is so fascinating, so charming that you must read it in its entirety. You have a *Pictorial Lives of the Saints* at home, read it there or ask for the copy in your school library.

*Today:* Notice how very lovely the influence of Our Lady is on the saints especially devoted to her. There is a certain gallantry that nothing else can give about those who love our Lady very truly.

*Slogan:* Queen of all Saints, pray for us.

### March 5. SS. ADRIAN AND EUBULUS

These two saints were on their way to visit Christian friends when they were apprehended and asked where they were going and what their errand was. Upon admitting that they were Christians, they were first tortured and then cruelly put to death.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me. — *Prime: Psalm xxii.*

Many follow Jesus to the breaking of bread, but few to the drinking of the chalice of His passion. — *Imitation: Book II.*

*Ideal:* These two men were most cruelly martyred for their faith. Adrian was partly eaten by a lion, but not killed. One shudders to read such things; but the love of these men for Our Lord was so great that they were happy for the opportunity to do something to show their gratitude.

*Today:* If it rains on your way to school or is slushy underfoot, be glad to have an opportunity to offer something to God in atonement for your past sins. If anybody treated us in the manner that we respond to all God's great kindness, we would not permit him near us another moment.

*Slogan:* More suffering, my Savior, give me still more suffering. — *St. Lidwina.*

### March 6. SS. PERPETUA AND FELICITAS, Martyrs

St. Perpetua had just become a mother and St. Felicitas was on the point of becoming one when they were arrested at Carthage during the persecution of Severus. When the judge told them that they were condemned to the wild beast, they were transported with joy.

Filled with the mystical joys which are the objects of our desires, grant us, we beseech Thee, O Lord, to obtain by the intercession of Thy holy martyrs Perpetua and Felicitas the everlasting effects of what we do in life. — *Postcommunion.*

But they that love Jesus for Jesus' sake, and not for the sake of some consolation of their own, bless Him no less in tribulation and anguish of heart than in the greatest consolation. — *Imitation: Book II.*

*Ideal:* Both these saints were mothers of a family, and each had a very sweet little child when they were thrown into prison. Though an appeal was made to them to save their life for the child's sake by offering incense to the gods, they refused, thus withstanding the appeal of what is considered the strongest incentive in the world.

*Today:* Our Lord has said "He that loveth father or mother more than Me is not worthy of Me," which means that not anything in the world is to be preferred to God. If you stop to consider for just a moment some of the very contemptible things you have at times preferred to God, it will make you very humble and should make you very contrite.

*Slogan:* My God and my All. — *St. Francis.*

### March 7. ST. THOMAS AQUINAS

As a young man St. Thomas determined, in spite of family opposition, to enter the Dominican Order. He so completely conquered

the demon of impurity that he was exempt from all temptation. Aided by a supernatural light, his intelligence sounded the depths of divine mysteries.

I wished, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones.—*Epistle: Book of Wisdom.*

Blessed is that man who for love of Thee, O Lord, abandoneth all things created; who offereth violence to nature and through fervor of spirit crucifieth the concupiscence of the flesh; that so with a serene conscience, he may offer to Thee pure prayers and become worthy to be admitted among the choir of angels, having excluded himself both exteriorly and interiorly from all the things of earth.—*Imitation: Book III.*

*Ideal:* This splendid type of manhood, this glorious light of the University of Paris, this triumphant conqueror of himself, this angel of purity, attributed all his wondrous learning to the Crucifix.

*Today:* You must know the life of this excellent student. Get a copy of his biography; if you begin reading, you'll not be able to discontinue till you have finished. He is an inspiration. Take your missal and read through the liturgy of Corpus Christi; St. Thomas composed it. You cannot help loving this saint enthusiastically and wanting to be like him.

*Slogan:* Thou hast written well of Me, Thomas, what wouldst thou? Nothing but Thyself, dear Lord, nothing but Thyself!

### March 8. ST. JOHN OF GOD

This saint was rather wild until he was 40. Then filled with remorse he made amends by selling holy pictures and books at a low price, by ministering to the sick, by working and begging for the poor. In a vision our Lord told him how acceptable his work was.

O God, Who didst cause blessed John, when burning with love for Thee, to walk unscathed through flames, and Who didst by his means enrich Thy Church with a new religious order: grant, that his merits pleading in our behalf, our evil passions may, to the everlasting healing of our souls, be burned up in the fire of our love of Thee.—*Collect.*

He that hath true and perfect charity seeketh himself in nothing, but only desireth God to be glorified in all things.—*Imitation: Book I.*

*Ideal:* John was rather advanced in years when he felt the call of God; but when he heard the call, he went home, sold his goods, entered the religious order, and became a saint. There was a dispatch in his method of doing things.

*Today:* If you are going to be a saint some day; if you are going to begin to spend a good Lent week; if you are going to make up your mind tomorrow, you will never be any greater saint than you are now, perhaps less so. Do it now.

*Slogan:* Today I begin.—*St. Ignatius.*

### March 9. ST. FRANCES OF ROME

The parents of St. Frances overruled her desire to become a Nun, and she was married at the age of 12 to Ponziano, a Roman noble. During the 40 years of their married life they never had a disagreement. Her guiding principle, to quote her own words, was: "A married woman must leave God at the altar to find Him in her domestic cares." She constantly lived in the visible presence of her Guardian Angel.

O how lovely and glorious is the generation of the chaste.—*Matins: First Antiphon.*

The nature of thy Beloved is such that He will not admit of a rival; but He will have thy heart for Himself alone and sit as King upon His throne.—*Imitation: Book II.*

*Ideal:* This charming saint enjoyed the visible presence of her Guardian Angel. No one knew how very intensely this saint was suffering all the while mentally from temptations of the devil, which temptations her angel helped St. Frances overcome.

*Today:* The fact that St. Frances could see her angel did not mean that he was present at her side any more than your angel is always with you. Think about that today and get into the habit of being conscious of his presence always. You resolved last October, you recall, to say little prayers to your angel from time to time each day.

*Slogan:* Dear angel, ever at my side,

To light, to guard, to rule and guide.

### March 10. THE FORTY MARTYRS OF SEBASTE

The 40 martyrs were soldiers quartered at Sebaste in Armenia. When their legion was ordered to offer sacrifice, they refused. As a result they were exposed on a frozen pond. One of them threw himself into a tepid bath hard by; but their guard, touched by the grace of God, took his place and there were 40 martyrs.

The just cried, and the Lord heard them; and delivered them out of all their troubles.—*Introit.*

Whoever findeth Jesus findeth a good treasure—yea, a good above every good. And he that loseth Jesus loseth much—yea, more than the whole world.—*Imitation: Book II.*

*Ideal:* These were 40 men who refused to offer sacrifice to the gods. One of their number crept from the frozen pond into the

warm bath hard by and died immediately while one of the attendants rushed out to take his place and keep the number 40 intact.

*Today:* Your class intends to make this day as nearly perfect in the final record as possible. You will not be the one to spoil the record by slipping up ever so slightly on the requirements of your particular group.

*Slogan:* In unity there is strength.

### March 11. ST. EULOGIUS, Martyr

As head of the ecclesiastical school at Cordove, St. Eulogius won the hearts of all by his humility, mildness, and charity. Seized by Moors, he was thrown into prison and beheaded for his faith.

Loosened from the fleshly chain

Which detained thee here of old,

Loose us from the bonds of sin,

From the fetters of the world.—*Lauds: Hymn.*

Our merit, and the advancement of our state, consists not in the having of many sweetesses and consolations; but rather in bearing great afflictions and tribulations.—*Imitation: Book II.*

*Ideal:* While this martyr was being led out to execution, one of the guards struck him a blow on his face. At once Eulogius turned the other cheek to receive another blow.

*Today:* Trying to get even is a mark of savagery; do you do it? Watch yourself today or the next time somebody does what seems to you an injustice to you.

*Slogan:* An offense was intended or it was not; if it was, you lower yourself to get even; if it was not, forget it.

### March 12. ST. GREGORY THE GREAT

St. Gregory gave his wealth to the poor, turned his home into a monastery and became a perfect monk. Elected successively abbot, cardinal, and supreme pontiff, he was one of the greatest popes the Church has ever had. He is one of the four great Latin Fathers.

He was the author of many books, and Peter the Deacon declared that he often saw the Holy Ghost in the form of a dove when he was dictating them. It is a marvel how much he spoke, did, wrote, and legislated, suffering all the while from a weak and sickly body. He worked many miracles.

He doth much who loveth much. He doth much who doth well what he hath to do.—*Imitation: Book I.*

*Ideal:* Member of a saintly family, Father of the Church, a brilliant student, this saint seems to have had all the advantages that help toward starting out right in life, but you know from the example of many saints that it depends on one's good will much more than on heredity and environment.

*Today:* Count your blessings. Thank God you are a Catholic, that you have an opportunity to attend a Catholic school, that you were born after the time our Lord lived on earth, that you are not blind, that you can walk.

*Slogan:* Thou hast blessed us, Lord, far beyond our deserts.

### March 13. ST. EUPHRASIA, Virgin

St. Euphrasia dedicated her life to God in the convent at the age of 7. When she became of age she ordered her vast estate to be sold and divided among the poor. In order to overcome temptation she often performed painful penitential labor, as sometimes to carry heavy stones from one place to another.

The Lord is the King of virgins. O come, let us worship Him.—*Matins: Invitatory.*

O sacred state of religious servitude, which maketh men equal to angels, pleasing to God, terrible to the devils, and commendable to all the faithful.—*Imitation: Book III.*

*Ideal:* This little saint wanted to be in a convent from the time she was 7 years old. Her mother lived near a large convent and Euphrasia was allowed to live with the Sisters. She became a great saint, doing the humblest tasks, and feeling, as she should have, that her least service was service in the immediate house of God.

*Today:* There will come a time when you no longer have a mother or father whom you can assist; then you regret the many opportunities you missed when you might have lightened their burden. Do all you can for them now, even before they ask you. See with your eyes.

*Slogan:* I love you, mother, said little John

And, forgetting work, his cap went on,

And he was out in the garden swing

Leaving his mother the wood to bring.

### March 14. ST. MAUD, Queen

St. Maud was the wife of Henry, King of Germany. While her husband was engaged in extending his kingdom, she spent her time in visiting and comforting the sick, in serving and instructing the poor, and bringing succor to prisoners.

Who can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life.—*Matins: First Lesson.*

He that hath true and perfect charity seeketh himself in nothing, but only desireth God to be glorified in all things.—*Imitation.*



*Ideal:* Maud was the daughter of Theodoric. Being very wealthy she had great means of assisting the poor. Nothing pleased her more than to carry food and medicines to the poor, sick, and ailing.

*Today:* Perhaps there is somebody ill in your neighborhood who would love to have you read a story to him or talk pleasantly a while to cheer him up. Perhaps you could go to the hospital and inquire if you may visit someone there who has not friends to come and make the long hours pleasant. Your turn may be coming soon, you know.

*Slogan:* Do as you would be done by.

#### March 15. ST. ZACHARY, Pope

St. Zachary was a man of singular meekness and goodness. Devoted to his people, he risked his life that they might be spared. His fervor in saying Mass inspired all present with devotion.

Who shall ascend into the mountain of the Lord? or who shall stand in the holy place? He that hath clean hands and a pure heart. — *Matins: Psalm xxiii.*

A great thing is love—a great good every way; which alone lighteneth all that is burdensome, and beareth equally all things that are unequal. — *Imitation: Book III.*

*Ideal:* Now that we are getting on in Lent, with Easter in the near distance, what progress have we made? Are we merely "holding in" now on certain things that we will permit ourselves again, immediately Lent is over?

*Today:* The very best fast, as you know, is fast from sin to which we are all obliged and always. You seem not to be suffering particularly from the little penances you are practicing now; why not keep up some of them even after Lent is over?

*Slogan:* Only with God do we count our hours.

#### March 16. SS. ABRAHAM AND MARY

Fifty years St. Abraham spent in a hermitage. The Bishop of Edessa ordained him priest, though the saint felt that he was entirely unworthy of so great an honor. After his ordination he was sent to an idolatrous city that had refused to accept Christianity. Relying on fasting and prayer, rather than on preaching, he brought every citizen to baptism. Among those he led to sanctity was his niece Mary.

*Novena* for the Feast of the Annunciation begins today. Harken unto the voice of my cry, my King and my God; for unto Thee will I pray. — *Matins: Psalm v.*

Son, thou art never secure in this life; but as long as thou livest spiritual weapons are always necessary for thee. — *Imitation: Book III.*

*Ideal:* These were uncle and niece who lived a life of seclusion in the desert. Even in the desert, alone and away from the rest of the world, Mary committed a great sin, for which she did severe penance the rest of her life.

*Today:* Mary's fall should prove to us that we are, after all, each our own greatest difficulty. Pray today then for perseverance in God's grace.

*Slogan:* Give me grace to keep Thy grace  
And grace to merit more. — *Mother Loyola.*

#### March 17. ST. PATRICK, Apostle of Ireland

This holy bishop put to such profit the talents he had received from God that he became the father of all his people and that Ireland has preserved for him, after 13 centuries, an ardent and tender devotion which nothing has been able to weaken. March 17 is a national day and a holyday of obligation in Ireland.

They say that it was his custom to repeat every day the whole Book of Psalms, together with songs and hymns, and 200 prayers; that he bent his knees in worship 300 times every day. — *Matins: Lesson Sixth.*

Love feeleth no burden, thinketh nothing of labors, would willingly do more than it can, complaineth not of impossibility, because it conceiveth that it may and can do all things. — *Imitation: Book III.*

*Ideal:* Some say St. Patrick was French, others that he was Scotch; but whether French or Scotch, the Irish have all reason to be proud of their patron. The important thing, however, is: Has the dear saint reason to be proud of you?

*Today:* Live so that when you blush with pride at mention of St. Patrick, your neighbors need not say: "Are you a Catholic? I never knew that." Live by your faith.

*Slogan:* Not he that saith "Lord, Lord," shall enter into the Kingdom of Heaven, but he that doth the will of My Father.

#### March 18. ST. CYRIL OF JERUSALEM

St. Cyril, in giving instruction to converts preparing for baptism, arranged the first systematic exposition of the Christian religion. He was chosen Bishop of Jerusalem and witnessed Julian's futile attempt to rebuild the Temple.

Look down with favor, we beseech Thee, O Lord, upon the spotless Victim we offer up to Thee: and grant that by the merits of blessed Cyril, Thy confessor and bishop, we may ever strive to receive it into a heart undefiled. — *Secret.*

For at too great a hazard doth he stand who casteth not his whole care on Thee. — *Imitation: Book III.*

*Ideal:* Cyril lived at the time that Julian the Apostate tried to rebuild the Temple at Jerusalem. Cyril was not disturbed. "God's word will not fail" he said and calmly looked on the efforts of the deluded emperor. You know the tragedy of the attempt.

*Today:* The Ten Commandments are God's word. They are as true and as binding in 1931 as they were when given amid thunder and lightning on Mt. Sinai, and don't let anybody ever convince you otherwise.

*Slogan:* Heaven and earth shall pass away, but My words shall not pass away.

#### March 19. ST. JOSEPH

The Church always honors St. Joseph with Mary and Jesus, especially during the Christmas season. Let us imitate the purity, humility, the spirit of prayer, and meditation of St. Joseph.

Death brings to other saints their rest;

Through toil they win the victor's place; —

Thou, happier, like the angels blest,

Alive hast seen God face to face. — *Vespers: Hymn.*

By two wings is man lifted above earthly things, viz., by simplicity and purity. — *Imitation: Book II.*

*Ideal:* The Scriptures make one single statement regarding the character of this great, great saint, "Joseph was a just man." Few people knew him, and even they spoke of him only as the carpenter. Do you see what it all comes to again? Nothing matters except what God thinks of us.

*Today:* Pray for three graces from St. Joseph every day of your life: Personal love for Jesus and Mary, union with God in your daily work, a happy death.

*Slogan:* Help us, Joseph, in our daily strife  
E'er to live a good and holy life.

#### March 20. ST. WULFRAN, Archbishop

St. Wulfran resigned his bishopric after two years and became a humble missionary. Through prayer St. Wulfran saved the life of a man who was to be sacrificed to the gods by hanging. After this miracle his prestige was firmly established among the pagans.

They that sow in tears shall reap in joy. They go forth weeping sowing their seed; they shall doubtless come again rejoicing, bringing their sheaves with them. — *Vespers: Psalm cxv.*

To walk with God within, and to be bound by no affection from without, is the state of the interior man. — *Imitation: Book II.*

*Ideal:* By a miracle, St. Wulfran saved a man from being offered in sacrifice to the gods, and then saved the man's soul for God and heaven.

*Today:* A story is told in the life of this saint, of a pagan who jokingly put off his conversion till later. When that "later" time came, this man sent for a priest to talk over his possible conversion, but before the priest could reach him, the man was dead. Some people tell us that constant thought of death would make us morose; but, if we are to be morose at all, it is better before death than after.

*Slogan:* Death shall come like a thief in the night.

#### March 21. ST. BENEDICT, Abbot

St. Benedict went to school in Rome. Frightened by the wickedness of young people, he fled to the desert of Subiaco. After spending three years in a cave, he attracted crowds by his virtue. The great Roman families sent their children to him and he founded in the mountains twelve monasteries.

Some months before he departed this life, Benedict forewarned his disciples on what day he was going to die; and he ordered his grave to be opened six days before he was carried to it. — *Matins: Sixth Lesson.*

Many are His visits to the man of interior life, and sweet the conversation that He holdeth with him: plenteous His consolation, His peace, and His familiarity. — *Imitation: Book II.*

*Ideal:* This is the brother of St. Scholastica. He was accustomed to visit his holy sister once a year to talk over affairs concerning their advance in holiness. Feeling that she was to die the night of his last visit, she begged him to stay a bit longer, but he refused since according to his rule, his time was up. St. Scholastica played a little trick on him by praying for a storm which came down in such fury that her brother had to stay. That night, St. Scholastica died.

*Today:* Perhaps you have the mistaken notion, too, that saints are necessarily gloomy people who are always praying from a prayerbook or doing extraordinary penance, never smiling, or playing tricks on one another. That is a grave mistake. A saint is a person who does God's will as well as he reasonably can. You can be a saint right this minute, today.

*Slogan:* I can; I MUST; I WILL.

#### March 22. ST. CATHERINE OF SWEDEN

St. Catherine was the daughter of St. Brigid. Even as a child she was remarkable for her love of God. She was married to Egard, a man of great virtue. By a holy emulation they encouraged one another in doing good. St. Catherine accompanied her mother on pilgrimages and practices of devotion and prayer.

Come, O My chosen one, and I will establish My throne in thee,

for the King hath greatly desired thy beauty.—*First Responsory.*

I confess, therefore, my unworthiness; I acknowledge Thy bounty; I praise Thy goodness; and I give Thee thanks for Thy exceeding love.—*Imitation: Book IV.*

*Ideal:* This dear saint was a member of a very holy family. She did her duty day for day, nothing extraordinary, just her duty, but she did it extraordinarily well; that made the difference.

*Today:* Now that Lent is advancing so rapidly to its close, make up for lost time, though really that cannot be done. All you can do now is to make extra efforts to counterbalance the opportunities you have let slip by without using them to advantage.

*Slogan:* Time lost is lost forever.

### March 23. SS. VICTORIAN AND COMPANIONS, Martyrs

St. Victorian was governor of Carthage with the Roman title of proconsul. After the king had issued his edicts against the Christians, he offered Victorian wealth and honor if he would renounce his religion. Victorian made a generous renunciation of this offer. This infuriated the king, and Victorian paid the price with his blood.

By all the praise Thy saints have won;

By all their pains in days gone by;

By all the deeds which they have done;

Hear Thou Thy suppliant people's cry.—*Lauds: Hymn.*

Blessed is that man who for Thee, O Lord, abandoneth all things created.—*Imitation: Book III.*

*Ideal:* Victorian was a very wealthy magistrate whom the king loved for his fidelity; but when the edicts against the Christians were published, Victorian refused to carry them out. For this he was most cruelly tortured and put to death.

*Today:* We admire persons who are courageous enough to say "no" at the right time. During Lent you may have many an occasion to do just that. There are many things that are not wrong to do during Lent, but our permitting ourselves the indulgence is a bad example to people about us.

*Slogan:* So let your light shine before men that they may see your good work and glorify your Father Who is in heaven.

### March 24. ST. GABRIEL, Archangel

With a feeling of holy reverence, St. Gabriel came to the Virgin who from all eternity had been chosen to be the mother on earth of Him of Whom God is the Father in heaven. In the words inspired by the Most High he said: Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women.

In those days, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary.—*Gospel: Luke I.*

Being grounded and established in God, they can by no means be proud.—*Imitation: Book II.*

*Ideal:* Just before the lovely feast of the Annunciation, comes this feast of Gabriel who brought to us from heaven the message of our approaching salvation and taught us the *Hail Mary*.

*Today:* Say the *Hail Mary* as devoutly as possible today. Try to be conscious of the presence of an angel at your side as much of the time as you can. You recall how you were accustomed to make room for him when you were small. At least, make room for him in your thoughts today.

*Slogan:* Ever this day be at my side.

To light, to guard, to rule and guide.

### March 25. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

Today the Church recalls the greatest event in history, the Incarnation of our Lord. On this day the Word was made flesh, and has united to itself forever the humanity of Jesus.

O God Who willed that Thy Word should take flesh, at the message of an angel, in the womb of the Blessed Virgin Mary, grant to Thy suppliants, that we who believe her to be truly the Mother of God, may be helped by her intercession with Thee.—*Collect.*

Let nothing appear great, nothing valuable, or admirable, nothing worthy of esteem, nothing high, nothing truly praiseworthy or desirable, but that which is eternal.—*Imitation: Book III.*

*Ideal:* How shall we ever be able to thank Our Lady for pronouncing the single word "Fiat" (Be it done), the answer she sent back to heaven that she would be the Mother of the Savior?

*Today:* Make a special visit to our Lady's statue today; let it help you to think of our Lady. Close your eyes and pray from your heart whatever your heart dictates. Certainly no one else can tell you what to say to her today when your heart must fairly burst with love and gratitude and praise of your heavenly Mother.

*Slogan:* Behold the handmaid of the Lord; be it done unto me according to Thy word.

### March 26. ST. LUDGER, Bishop

St. Ludger was the apostle of Friesland. He was accused to Charlemagne of wasting his income and neglecting the building of churches. The saint was at his prayers when the summons came

to appear at court. St. Ludger finished his prayers and then reported to the king. Upon being reprimanded for his delay, St. Ludger explained that though he entertained the highest regard for his king, he owed greater respect for his God. Charlemagne dismissed him with honor.

Blessed is the man that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper.—*Matins: First Antiphon.*

Speak, then, O Lord, for Thy servant heareth; for Thou hast the words of eternal life.—*Imitation: Book III.*

*Ideal:* When uncertain what to do about certain matters, Ludger took his difficulty to the Holy See to be certain he was not teaching or acting contrary to the doctrines of the Church.

*Today:* Do you readily submit your judgment to those who have more experience than you, or do you assume the attitude of those who "know it all"? Unless they should tell you to commit sin (which never happens), it is always wise to obey the counsels of your elders.

*Slogan:* Experience holds an expensive school, but fools will learn in no other.

### March 27. ST. JOHN DAMASCENE, Confessor and Doctor

St. John was raised up by God to defend the veneration of images, at a time when the Emperor Leo the Isaurian endeavored to destroy it. Accused of betraying the Caliph of Damascus, he was condemned to have his right hand cut off. But his hand was miraculously restored, for he promised the Blessed Virgin that he would use it in writing her praises. He kept his promise.

Thou hast held me by my right hand, and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me.—*Introit: Psalm lxxii.*

In Thee, therefore, O Lord, do I place all my hope and my refuge; on Thee I cast all my tribulation and anguish; for I find all to be weak and inconstant whatever I behold out of Thee.—*Imitation: Book III.*

*Ideal:* Ordered by the persecutors to have his right hand struck off, St. John prayed our Lady to heal him and he would use his hand to write her praises. The hand was miraculously healed, and St. John kept his promise.

*Today:* When you next pray for something that you want very badly, if you will do something that means sacrifice to yourself and does honor to God, you will feel how much more readily your prayer is heard.

*Slogan:* Shall we ever be asked and give nothing in return?

### March 28. ST. JOHN CAPISTRAN

St. John was chosen by God to deliver Europe from Islam. Supported by the noble Hungarian, John Hunyades, he enrolled 70,000 Christians. These improvised warriors had no other arms but forks and flails. By their bravery John obtained the victory of the Cross over the Crescent.

I will rejoice in the Lord; and I will joy in God my Jesus; the Lord God is my strength.—*Introit.*

Thou art my hope, my confidence, my comforter, and in all things most faithful.—*Imitation: Book III.*

*Ideal:* Through the prayers and following the suggestion of St. John, 12,000 of a hostile horde were turned away from the city without bloodshed.

*Today:* Tennyson says: More is wrought by prayer than this world dreams of. It is said of St. Teresa that she converted by her prayers as many souls as St. Francis Xavier baptized, and we are told he baptized a million. If you have a real desire to be a missionary right now and want to help to spread God's kingdom, do as much as you can now by prayer.

*Slogan:* More things are wrought by prayer than this world dreams of.—*Tennyson.*

### March 29. SS. JONAS, BARACHISIUS, AND COMPANIONS

During the reign of King Sapor of Persia, these saints were seized and subjected to the most cruel tortures for their faith. When told to obey the king and to worship the gods, they replied that it was more reasonable to obey the immortal King of heaven and earth than a mortal prince.

Courage was theirs which no mocking nor threatening

Daunted, nor all the inventions of cruelty

Broke, when the conquerors, strong under agony,

Crushed the power of the torturer.—*Matins: Hymn.*

Nothing is more acceptable to God, nothing more salutary for thee in this world, than to suffer willingly for Christ.—*Imitation: Book II.*

*Ideal:* It is some time now since we have had a feast of a group like today. There were eleven of them; like a football team with two co-captains, one of whom was St. Jonas. They would not "throw the game" for any price, but gave their lives willingly for their faith.

*Today:* Perhaps during Lent, after you have been particularly good for a week or two, you felt you had a right to a little digression. There is no obligation to the little voluntary penances you undertake, as you know; but it does prove you just a little coward,

does it not, if you cannot hold out against yourself for six weeks, when you are supposed to be governing yourself for a lifetime?  
*Slogan:* He that perseveres to the end, he shall be crowned.

### March 30. ST. JOHN CLIMACUS

While still young, St. John had achieved such a reputation for learning that he was called the Scholastic. He gave up what promised to be a brilliant career and retired to a solitude on Mt. Sinai. Other young men came to him, for whom he founded a monastery and wrote *Climax, or Ladder of Perfection*.

He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbor, he shall receive a blessing from the Lord.—*Matins: Psalm xxiii.*

I am He that in an instant elevateth the humble mind to comprehend more reasons of the eternal truth than if anyone had studied ten years in the schools.—*Imitation: Book III.*

*Ideal:* This is the fourth saint in succession by the name of John. He had a very, very bright mind and a splendid opportunity to make a name for himself, but he left all to become a monk in the desert; he was sixteen at the time he entered the desert.

*Today:* The monks said of St. John that there never was a more docile monk than he. Sometimes when students are especially bright, they get the mistaken notion that they know more than their parents. That very fact betrays ignorance.

*Slogan:* Fools rush in where angels fear to tread.

### March 31. ST. BENJAMIN, Deacon, Martyr

During the persecution of Christians in Persia, St. Benjamin was imprisoned for a year. An ambassador, after having promised that St. Benjamin would not speak of religion to the courtiers, obtained his release. But Benjamin refused to be bound by a promise to which he had never given his consent. He was cruelly tortured to death.

Whosoever shall confess Me before men, him will I confess also before My Father.—*Lauds: First Antiphon.*

Because if thou die with Him, thou shalt also live with Him; and if thou art His companion in suffering, thou shalt also be His companion in glory.—*Imitation: Book II.*

*Ideal:* The story of the martyrdom of St. Benjamin is too terrible to record. He died after over a year of constant inhuman torture.

*Today:* The last day of March and tomorrow is All Fools' day, as you know. Whether anybody else fools you or not, look back over the past long month of wonderful days and see if you have perhaps fooled yourself. If you have reason to think you have done well, thank God for it and make April a banner month.

*Slogan:* There is no standing still in the spiritual life; not to advance is to go back.

## Practical Aids for the Teacher

*Editor's Note.* On these pages we shall present summaries of and quotations from recent articles and books on the practical problems of the classroom teacher and administrator.

A special invitation is extended to Catholic teachers, supervisors, pastors, and principals to contribute to these columns descriptive articles on methods of teaching or the interesting results from projects they have developed in their classrooms.

### A METEOROLOGY PROJECT

*Sister M. Fabian, B.A.*

The following project was presented to a science class in the first year of high school. Each member of the class developed each part of the project with active interest.

*Project:* How can one tell what kind of weather we shall have tomorrow?

What is weather? (Note the difference between weather and climate.) Temperature, Moisture, Atmospheric Movements.

A. What determines how warm it is to be tomorrow?

1. Directness of sun's rays
2. Latitude, zones, seasons
3. Altitude
4. Distance from the sea
5. Ocean currents: Gulf Stream, Japan Current, Labrador Current

Current

6. Winds
7. Moisture
8. Mountains
9. Soil and vegetation
10. Movements of air to low places

B. What determines whether it will rain tomorrow?

1. Amount of moisture, determined by: nearness to large bodies of water and evaporation

2. Wind
3. Mountains
4. Seasons
5. Temperature

C. Moisture forms and their causes: humidity, rain, snow, dew, frost, hail, fog

D. What laws of nature govern winds?

1. Why air moves: temperature, air pressure, earth movement

2. Kinds of winds: calm belts, trade winds, prevailing westerlies, monsoons, doldrums, cyclones, hurricanes, tornadoes, typhoons, chinook, land and sea breezes.

E. What instruments are used in forecasting weather?

Thermometer, barometer, hygrometer, rain gauge, anemometer, telegraph.

F. How does Mr. Weather Man work?

1. History of the Weather Bureau
2. Maps: Isotherms and isobars
3. Forecasts
4. Signals
5. Value of weather forecasts.

### TEACHING ENGLISH COMPOSITION

#### II—Description

*Brother Prudent, F.S.C., B.A.*

*Editor's Note.* This is the second of Brother Prudent's series on types of composition. He very properly emphasizes in this article the fundamental importance of *point of view* and *purpose* in description, and that description is ordinarily incidental to other forms of composition.

In dealing with "description" we are working at a form of composition differing in several respects from narration. We are now concerned with the art of painting pictures in words. It is well known that there are very definite rules laid down for painting pictures on canvas or on paper. Hence, we are not surprised to learn that for writing description we must recognize regulations and limitations more stringent than in the case of narration. Common sense will suggest, therefore, that description be taken up only after considerable practice in the other less difficult form of composition.

#### The Point of View

As in a masterpiece on canvas the place from which the onlooker is supposed to view the picture is indicated by the skillful painter, so in a word picture the *point of view* must be clearly shown. The importance of this matter may be made evident to the pupils by pointing out its bearing upon a description of any object well known to them. Take, for example, a prominent public building. Ask the students to imagine themselves directly in front of its main entrance. Question them on what details of the building could be observed at that point. Then suppose they are viewing the edifice from a window near by and above the level of the roof; what new details would present themselves now, and



what ones would not be visible? The pupils will see, without any difficulty, that, as a general rule, the point of view should be indicated at the beginning of a piece of description. The study of some good model paragraphs will help to drive home what has already been discussed. Then the class may be assigned written work. The teacher may put a list of subjects on the board and direct the pupils to select one and write a paragraph of description on it, being careful to indicate clearly the point of view. Suitable subject matter can easily be found in the things well known to the class, such as: monuments, public buildings, statues, and bridges. When the work has been done, it can be estimated and corrected in the same way as I suggested in dealing with similar practice in narration.

#### The Author's Purpose

Having devoted a number of lessons to the teaching point of view, we next have to deal with *purpose* in description. There are many ways of introducing this. Take, for example, as a subject, a park in the vicinity. The teacher discusses with the class how the park would be described by a botanist; by a visiting art student; by the man charged with caring for the lawns. The pupils will soon realize that the details selected in giving a description are dependent, to a large extent, upon the purpose of the person giving it — upon the sort of impression he wishes to give of the object. After this introductory discussion, there should be detailed study by the class of model paragraphs which stress purpose in description. Then the pupils can be given written work, as before. The teacher should remind them that when a student reads his paragraph of description to his classmates, the latter should be able to tell the purpose of the writer. Suitable subjects for exercises of this kind may be found in topics relating to scenery, such as: Dawn in Summer; A Winter Landscape; A Pleasant Grove; A Beautiful Terrace.

#### Order of Presentation

By this time the pupils should have a fairly accurate idea of the general nature of descriptions. Some lessons could now be devoted to studying the order in which the details of a word picture are set down. Paragraphs illustrating this point should be read and studied by the pupils, the teacher directing their attention to what requires emphasis. For bringing out the importance of correct order in details, descriptions of subjects having clearly defined parts are most suitable. Such would be buildings, monuments, airplanes, etc.

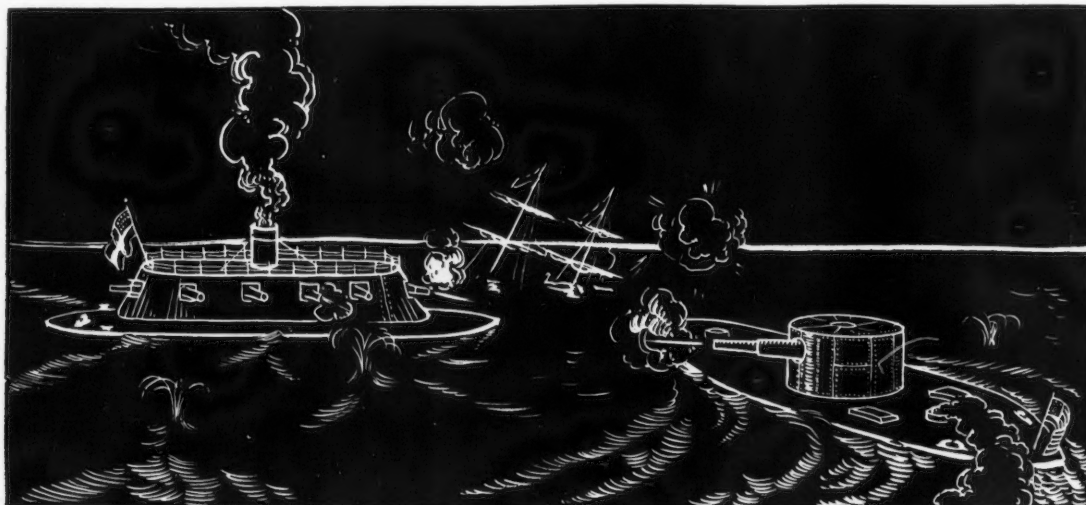
The field of description, although limited in some ways, is

a very broad one. The chief limitation lies in the fact that one seldom uses it throughout a composition. A paragraph of description is usually fitted into a piece of work that is mainly narrative or expository. While the sphere of description is thus limited, the variety of subjects to which it can be applied is very large. In consequence, the teacher who has sufficient time and a class of suitable caliber can profitably spend a long period on this phase of composition. When the general principles of description have been grasped, the pupils will find a genuine pleasure in grappling with the problems presented by each class of subjects. After dealing with simple themes, such as familiar places and objects, they can proceed to the portrayal of persons, animals, and groups. A very interesting subject is the describing of a room with the object of conveying to the reader, indirectly, a correct idea of the occupant's character. The following would be suitable topics of this type: Room of a College Boy; An Artist's Studio; The Trapper's Cabin; A Bachelor's Living Room.

In all this work, one problem which will often confront the teacher is the finding of suitable model paragraphs. It is true that textbooks in composition furnish a certain amount of good matter, but it is hardly sufficient either in variety or extent. As a supplement for the textbooks, many teachers are obliged to select passages from the masters of English. Scott, Irving, and Dickens furnish us with good models, but it is by no means necessary to go back that far. In our own day there are writers who can pen descriptive paragraphs quite as good as those of the "old favorites." For example, John L. Stoddard in his *Lectures* has descriptions of monuments which, to my mind, could hardly be excelled.

#### How Much Time?

Regarding the relative importance of description as a part of the program in English, much depends upon circumstances. Usually the time allowed for each subject on the high-school curriculum is definitely fixed. If, as usually happens, the same teacher handles both branches of English — literature and composition — there is some danger that he will devote nearly all the time to the former and neglect the latter. The chief reasons for this tendency to slight composition are the necessity of a very detailed knowledge of the matter prescribed in literature, and the common mistake of educational authorities in setting too extensive a program to be covered in this subject. However, the conscientious teacher, realizing the importance of a well-balanced development in his pupils, will not neglect composition just because profi-



THE MONITOR AND THE MERRIMAC: BLACKBOARD BORDER DESIGN

This famous naval battle of the Civil War took place off Hampton Roads, Virginia, March 9, 1862  
 Drawn by W. Ben Hunt

ciency in it is not so obviously necessary as in some other subjects. If, then, he proposes to cover the entire course (narration, description, exposition, and argumentation) during the year, he will find that description requires less time than any of the other three. This is so chiefly because its principles are easily grasped and because it is seldom used for more than one or two paragraphs of a composition.

The question of time available for the work has a direct bearing upon the types of exercises. So far, I have mentioned only one kind of written exercise—that which the students do in the course of a lesson and which is not given individual and detailed correction. There are other kinds of practice that may be engaged in if time allows. Under some circumstances, it is a good plan to begin by devoting several periods to oral work, especially if the pupils find great difficulty in composing. When the pupils have attained considerable skill at written work, they should be required to hand in their descriptive paragraphs which the teacher will then correct in detail. Finally, toward the end of the course, the pupils should be directed to incorporate into a narrative composition at least one paragraph of description. This exercise is a very practical one as an application of all this work to the end of writing good English.

#### A MINIMAL SPELLING LIST

Teachers of sixth grades will find the following suggestive minimal spelling list of considerable value. It has been prepared by a group of teachers representing the bureau of reference, research, and statistics of the New York City schools. Both the A and B parts of the list include exactly 150 words.

##### Grade 6A

absence	consist	guest	publish
accept	constant	hence	pursue
admire	contest	importance	queer
admit	continue	increase	quietly
advertise	cordially	inquire	regret
advice	courage	instance	relation
alphabet	court	instant	repair
altogether	curve	justice	request
arctic	custom	league	respectfully
arrange	deposit	limit	route
arrived	depot	location	royal
astonish	describe	lonely	safely
attempt	design	luncheon	scarce
avenue	diamond	maid	season
avoid	difference	manager	session
baggage	disease	memory	slave
balance	disturb	merchant	slight
bandage	easily	method	sole
belief	eastern	million	special
calendar	encourage	museum	standard
carefully	enemy	natural	statement
cashier	entire	newspaper	stomach
central	especially	odor	student
certain	exactly	parcel	success
certainly	examination	parent	supplies
choice	excellent	passed	surface
coarse	fairly	patience	surround
collection	familiar	patient	terrible
college	fault	pavement	theater
colonies	favor	plenty	thermometer
commence	final	possible	throughout
commerce	firm	possibly	traveling
compare	forgotten	prayer	type
complete	foundation	preacher	value
composition	gasoline	precious	victim
conductor	general	prefer	wander
connect	ghost	promotion	
consent	growth	prompt	

##### Grade 6B

accident	control	investment	purpose
according	convention	invitation	receipt
accuse	current	item	recent
adopt	customer	machinery	reception
adventure	decide	magazine	relative
affectionately	delivery	manufacture	relief

afford	description	material	require
appetite	dictionary	mention	restaurant
applied	domestic	mere	ruin
apply	due	message	salary
appoint	effect	minister	satisfied
approve	effort	moral	satisfy
arrival	election	national	scholar
article	electricity	necessary	seldom
assist	entertain	neglect	service
assistance	entirely	neighborhood	social
assume	error	nervous	spirit
athletic	expense	obtain	splendid
attacked	favorable	occasion	squeeze
average	federal	occupy	strength
barely	flavor	occurred	suggest
bargain	foreign	operation	support
brief	freight	opposite	suspect
bureau	future	particular	system
cabinet	gallery	peculiar	telephone
carpenter	generally	permission	temperature
century	glorious	personal	therefore
choir	government	persuade	thorough
Christian	gradually	pickle	total
citizen	graduate	population	unusual
clothe	imagine	prairie	vacant
colonel	immediately	presume	valuable
comfortable	impatient	private	violin
companion	impossible	progress	volume
condition	independence	property	worried
conduct	information	prospect	yield
connection	innocent	protect	
consider	intention	purchase	

#### PROJECTS FOR THE SEWING ROOM

*Miss Anna Miller*

##### The Necessity for Proper Tensions

One of the most difficult problems confronting the beginner in mastering the technique of machine sewing is the regulation of the tensions. And yet the adjustment of the tensions can be, and is, easily and simply made when the pupil understands the principles involved. The definition of the word "tension," as given in the dictionary is "stress by pulling." It is the pulling of the threads together that completes the stitch on the lock-stitch type of sewing machine. There are two tensions on a lock-stitch machine, the upper and the lower. The upper tension controls the thread from the needle, while the lower tension controls the thread from the shuttle or bobbin case.

##### A Perfect Stitch

After the needle thread passes around the shuttle or bobbin case, both the upper thread and lower thread must be pulled together to take up the slack and complete the stitch by locking the threads together. If both are under the proper tension, the lock occurs in the center of the material being sewed and a perfect stitch is formed.

If the tension on the needle thread is too tight, or if that on the bobbin thread is too loose, the needle thread will lie along the upper surface of the material. If the tension on the bobbin thread is too tight, or that on the needle thread is too loose, the bobbin thread will lie straight along the underside of the material.

##### Adjust to Suit Fabrics

The tensions of the sewing machine must be adjusted to suit various fabrics. If too tight a tension is used on the material, the threads may break when the material is pressed flat. A bias seam will pucker if the tension is too tight. If the tension on a flat seam is too loose, there is danger of the thread being pulled out. A long stitch and a loose tension are often used when basting so that the threads may be easily pulled from the material. It is often preferable to baste on the sewing machine in this way, rather than to do the work by hand.

Fine materials require a light tension, while heavy materials require more tension to produce a perfect stitch. A tension

that is too tight will sometimes break the threads when sewing.

#### How to Adjust Tensions

The tension on the upper thread is regulated by turning the tension nut to the right to tighten and to the left to loosen.

Tension on the under thread is regulated by the screw which holds the spring under which the thread passes, on the long shuttle or the round bobbin case. Turn this screw to the right to tighten and to the left to loosen. Use the small screw driver for this purpose.

If there is difficulty in tightening the under tension, there may be a knot of thread caught under the spring on the shuttle or bobbin case. Loosen the tension screw sufficiently to release the spring and remove the knot.

The tension on the needle thread should be regulated only when the presser bar is down. If you are using the correct thread for the needle, the tension may be regulated by adjusting until the thread just barely bends the needle when the thread is pulled through. The under thread should be adjusted to pull as near like the upper thread as possible. When pulling the under thread care should be taken to see that it is pulling free from the presser foot.

#### Drilling is Essential

After the pupils understand the principle of the tensions of the sewing machine and have been drilled in making simple adjustments of tensions on all kinds of materials and threads, it is suggested that the tensions, both upper and lower, be thrown out of position altogether so that they are both very loose and then have the pupils see how quickly they can set both tensions back to proper position so that a perfect lock stitch is formed in the center of the material.

In adjusting the tensions, the pupils generally have a tendency to turn the tension nut in the upper tension several times around. This is highly unnecessary. They should be taught and trained that the way to adjust the upper tension is to take a quarter turn at a time and note the difference, gradually creating the necessary amount of tension to make a perfect lock stitch.

#### GEOGRAPHY HELPS

As part of a suggestive article on Motivating Geography, Stanley S. Smith, of Roosevelt Junior High School, Williamsport, Pa., in the January issue of the *Pennsylvania School Journal*, lists the following material which may be obtained from various manufacturers:

*The Story of Wool*, North Star Woolen Mills, Minneapolis, Minn.

*Exhibit—Progressive Steps in the Manufacture of Esmond Blankets*, The Esmond Mills, Esmond, R. I.

*The Making and Use of Plate Glass*, Pittsburgh Plate Glass Co., Frick Bldg., Pittsburgh, Pa.

*Sheet Iron—A Primer*, Central Alloy Steel Corp., Massillon, Ohio.

*The Story of Steel*, U. S. Steel Corp., 71 Broadway, New York City.

*How Leather is Tanned*, Piñter and Vogel Leather Co., Milwaukee, Wis.

*The Art of Paper Making*, Stratmore Paper Co., Mittineague, Mass.

*How Shoes are Made*, Boot and Shoe Record Pub. Co., 207 South St., Boston.

*Marketing Livestock and Meat, Progressive Beef Cattle Raising, Progressive Hog Raising, and Map—Armour's Food Source*, Armour and Co., Chicago, Ill.

*High Lights on the Portland Cement Industry, and Picturing the Manufacture of Cement*, Portland Cement Assn., 347 Madison Ave., New York City.

*Cloth and Clothing, and The Clothing of the People*, The Cleveland Worsted Mills Co., Cleveland, Ohio.

*The Cotton Industry*, Amoskeag Mfg. Co., Manchester, N. H.

*Silk—Its Origin, Culture and Manufacture*, The Corticelli Silk Co., Florence, Mass.

*The Legend of Silk—Small Display, Real Silk Hosiery Mills*, 624 No. Noble St., Indianapolis, Ind.

*The Romantic Story of Silk*, The Silk Assn. of America, 354 Fourth Ave., New York City.

*Coffee, How It's Grown*, Hills Bros., 175 Fremont St., San Francisco, Calif.

*Tea, Where It Grows, How It Grows*, Chase and Sanborn, 68 E. Lake St., Chicago, Ill.

*A Leaf from the Orient*, Joseph Tetley and Co., 483 Greenwich St., New York City.

*Chart—The Chicory Industry*, E. B. Muller and Co., 147 Hudson St., New York City.

*The Romance of Cheese*, Kraft Cheese Co., 402 Rush St., Chicago, Ill.

*Exhibit—Corn Products*, 50 cents, and *The Story of a Grain of Corn*, Associated Corn Products Mfg. Co., 208 S. La Salle St., Chicago, Ill.

*The Story of Chocolate and Cocoa*, and *Exhibit—Chocolate and Cocoa*, Chocolate Sales Corp., Hershey, Pa.

*The Story of Flour*, and *Charts—Flour Mill*, 50 cents, and *Wheat Kernel*, 50 cents, Pillsbury Flour Mills Co., Minneapolis, Minn.

*Exhibit—From Wheat to Flour*, Hecker-Jones-Jewell Milling Co., 40 Corlears St., New York City.

*Something About Sugar*, California Hawaiian Sugar Refining Co., 215 Market St., San Francisco, Calif.

Pan-American Union, Washington, D. C., the following at 5 cents each: *Sugar*; *The Romance of Coffee*; *Acres of Asphalt*; *A Talk About Tin*; *The Romance of Rubber*; *Oils, Fats, and Waxes in Latin America*; *Quebraco Forests of South America*; *Coal Resources of the Americans*; *Nitrate Fields*; A Pamphlet on each of the Latin and South American Nations; *Peanuts in the Americas*; *Pearls in the Americas*; *The Story of the Banana*; A Pamphlet on each of the Principal Cities of Latin and South America.

#### PRAYERS IN VARIOUS GRADES

The prayers to be taught in the various grades in the elementary school according to the curriculum of the Belleville, Illinois, diocese are:

##### Grade 1

*Sign of the Cross*

*Our Father*

*Hail Mary*

*Glory be to the Father*

*Angel of God*

*Apostles' Creed*

*Grace Before and After Meals*

*Act of Contrition*

##### Grade 2

*The Angelus*

*Short Acts of Faith, Hope, and Charity*

*Morning Offering*

*Mary, My Queen and My Mother*

##### Grade 3

*The Rosary*

Review all prayers learned. Make special efforts to correct mistakes.

##### Grade 4

*Memorare*

Call for written copies of the *Our Father*, *Hail Mary*, *Glory be to the Father*.

Call for written copies of the *Creed* and the *Angelus*.

##### Grade 5

Prayers before and after Holy Communion. Before and after Confession.

Prayer before a Crucifix. *De profundis*.

##### Grade 6

Review of fifth-grade prayers.

*Litany of the Blessed Virgin Mary*.

*Litany of the Sacred Heart*.

##### Grade 7

The fifteen mysteries of the *Rosary*

*Confiteor*

Uses of prayer book in following parts of the Mass.



## PEACE-WEEK PROGRAM

March 15-21

In his letter urging all Catholic colleges to participate in Catholic Peace Day, one day in the week of March 15 to 21, just before Easter, Rev. Francis J. Haas, president of the Catholic Association for International Peace, offers the following suggestions for programs:

"To have the appeal of Pope Pius XI for peace read and discussed during the program; to invite speakers to address the students on some subject pertaining to world peace, international relations, the Church and peace, etc.; to have the students prepare debates on topics based on nationalism and internationalism, the United States and the World Court, the League of Nations and the United States, the United States and Latin America, disarmament, etc.; to have specified students give summaries of the various reports prepared by the Catholic Association for International Peace; to ask the students to prepare papers on such subjects as the Church and peace efforts, the letter of Pope Benedict XV to the belligerent nations, the Christian way to peace, the Catholic Association for International Peace, the program of Catholic peace groups in various countries, how the college can assist the Catholic peace movement, Catholic lay action and peace, etc.; Catholic press and international news, radio broadcasting of the peace program, and written reports to the Catholic weeklies."

## THE CATHOLIC SCHOOL DIRECTORY FOR 1930

An impressive view of the Catholic school system in the United States, from the standpoint of its numerical strength, is presented in the fourth *Directory of Catholic Colleges and Schools*, just issued by the Education Department of the National Catholic Welfare Conference. The compiler, Mr. James E. Cummings, has vastly improved the directory from the standpoint of utility and easy reference. Catholic education is making steady progress particularly in the larger centers of population. The secondary schools and colleges are growing at a much more rapid rate than are the elementary schools, and in this regard the situation parallels that of the public school system.

For purpose of convenience, the directory classifies Catholic educational institutions into five distinct groups: (1) elementary schools, (2) secondary schools, (3) normal and teacher-training institutions, (4) seminaries, and (5) universities. No distinction is made as between parochial and institutional schools; the only classification is that of instructional levels and general objectives. The directory thus does not make it possible to determine the relative strength of day versus boarding schools, or diocesan high schools as against private secondary schools.

The survey indicates that a total of 2,538,572 students were enrolled in 10,236 Catholic schools of all classifications. These schools were staffed by 82,826 instructors. The figures represent considerable gains over the previous biennium. The number of schools was raised by 149 or 1.5 per cent. The number of instructors rose 5,482, or 7 per cent, and the enrollment jumped 115,553, or 4.8 per cent.

"The 1928 survey, treating of the educational institutions under their various classifications, reveals a total of 187 seminaries in the United States. These were divided into 94 major seminaries staffed with 798 instructors, and with 6,855 students enrolled, and 93 minor seminaries staffed with 1,097 instructors and with 10,482 students enrolled. The total enrollment for both classes of seminaries was 17,337 in 1928, or compared with 1926, a gain of 1,501 students, or 9.5 per cent.

"The normal schools totaled 77, and were staffed with 1,541 instructors. The total enrollment was 12,790 students, of whom 2,418 were male and 10,372 female. The total enrollment of normal schools shows a loss of 2,779 students, or 17.8 per cent, compared with 1926. Of the total number of normal

## A GRAPHIC REPRESENTATION OF THE GROWTH OF THE CATHOLIC SCHOOL SYSTEM, 1920-1928

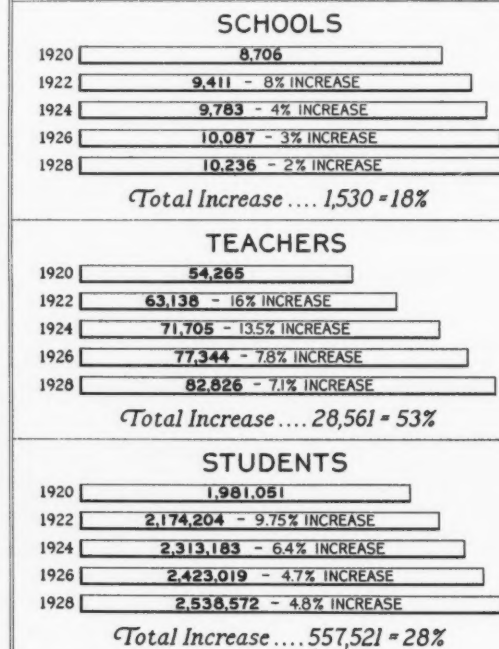


FIGURE 1—A GRAPHIC REPRESENTATION OF THE GROWTH OF THE CATHOLIC SCHOOL SYSTEM

schools, 9 were for religious men, 66 for religious women, and 2 offered courses for men and women.

"Catholic colleges and universities totaled 163. They were staffed with 6,829 instructors and were attended by 87,031 students. The total enrollment in these institutions shows the largest percentage of gain, when compared with the results of the 1926 survey. The total enrollment in this class of schools increased by 12,182 students, or 16.3 per cent, between 1926 and 1928. These schools were attended by a total of 45,892 male students and a total of 35,386 female students; 5,753 students were not classified as to sex. The colleges were divided into 72 men's colleges and 91 women's colleges.

"Catholic high schools and academies, in 1928, were 2,129 in number, were staffed with 13,489 instructors, and were attended by 225,845 students, of whom 95,168 were boys, 125,810 were girls, and 4,867 were not classified as to sex in the reports. Compared with the returns for 1926, the total enrollment in this class of schools represents an increase of 21,030 pupils, or 10.3 per cent, in the two-year period.

"Catholic elementary schools were 7,680 in number, were staffed by a total of 59,072 instructors, and were attended by a total of 2,195,569 pupils, of whom 686,416 were boys, 716,871 were girls, and 792,282 were unclassified as to sex in the reports from schools. The total enrollment of the elementary schools in 1928, compared with the total enrollment of the same schools in 1926, represents an increase of 84,009 pupils, or 4.0 per cent in the two-year period.

"The advance of Catholic education is most strikingly depicted in Figure 1, which gives a graphic representation of the growth of the Catholic school system from 1920 to 1928. This chart shows that from 1920 to 1928, schools of all classifications increased 1,530 in number, or 18 per cent, teachers increased 28,561 in number, or 53 per cent, and the total increase in students during this period was 557,521, or 28 per cent."



No. 90



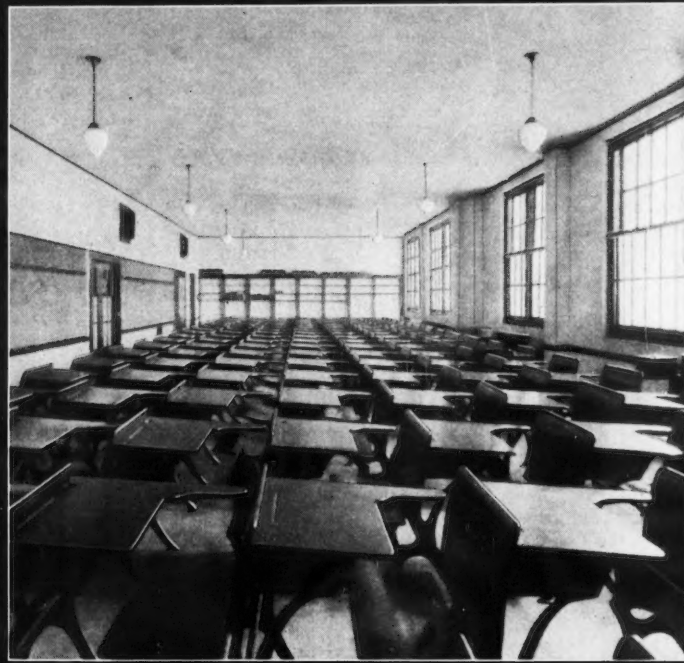
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No. 127



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## Personal News of Catholic Educators

☐ BROTHER MICHAEL SCHLEICH, S.M., inspector general of schools of the Society of Mary, will arrive in the United States early in March to make an official tour of the American Province. Brother Schleich, whose home is in Pittsburgh, Pa., resides at the Society's headquarters, Nivelles, near Waterloo, Belgium. He is, perhaps, the best-informed American on the status of Catholic primary schools in Europe and America. He speaks English, French, German, Spanish, and Italian.

☐ MISS ROSE J. McHUGH, of Chicago, Ill., formerly director of field studies, department of social action, of the National Catholic Welfare Conference, has been appointed consultant in child-care progress in Insular possessions, by the Children's Bureau of the United States Government.

☐ REV. KARL J. ALTER, director of the National Catholic School of Social Service, Washington, D. C., read a paper on child welfare during the regional conference of the Child Welfare League of America, on January 9, at Baltimore, Md.

☐ ARCHBISHOP EDWARD J. HANNA, of San Francisco, Calif., presided at the annual ecclesiastical festival of the Holy Name of Jesus in the College of Holy Names, Lake Merritt, Oakland, Calif., on January 11. The program included musical entertainment, reception of His Grace by the students, and religious profession of the Sisters in the Order of the Holy Names.

☐ REV. JOHN O'GRADY, of the Catholic University of America, Washington, D. C., has been making a careful study of juvenile delinquency in relation to religious training during the past year. In answer to an assertion that there is no significant relation between these factors made by a university professor at a recent convention, Dr. O'Grady states: "It is the universal experience of workers dealing with juvenile delinquents that there is a very close correlation between delinquency and lack of religious training. The typical juvenile delinquent comes from a home in which parents are careless about religion. They do not go to Mass; the children do not attend parochial schools."

☐ RT. REV. EDWIN V. O'HARA, bishop of Great Falls, Mont., is chairman of a symposium publication, *The Parent-Educator*, containing papers presented at the last meeting of the Catholic Rural Life Conference. This first issue will be one in a series of similar publications on subjects of major importance to Catholic education.

☐ PRINCE ALBERT DE LIGNE, retiring ambassador of Belgium, was presented with a full scholarship at Georgetown University, Washington, D. C., for some deserving Belgian youth by Rev. W. Coleman Nevils, S.J., president of the university, on January 4. The scholarship was given in commemoration of St. John Berchmans, a Belgian.

At the farewell luncheon, guests sat around the historic Leonard Calvert table, used for the first time since it came into the possession of the university. It was at this table that Governor Calvert framed the first religious tolerance act in America in 1634.

☐ BISHOP T. W. DRUMM, of Des Moines, Iowa, has issued a letter to all priests and members of his flock enumerating an important change in the parochial system. Henceforth, education at the Des Moines Catholic High School will be free to all Catholic boys of the city, and the tuition will be paid by the parishes from which they come. Boys whose behavior in the grades merits a high-school education shall be accredited to the college by the pastor, and the tuition shall be paid monthly the same as other bills for the expenses of the parish school, according to Bishop Drumm.

The letter contains the following message: "Christian education must not be thought to cease with the grades; it must



BROTHER MICHAEL SCHLEICH, S.M.  
Inspector General, Schools of Brothers of Mary  
Photo. Ashen-Brenner, St. Louis

be continued in the high-school and college courses, if we are to save the Faith and produce leaders of Catholic progress in the immediate future. Men must learn to know and to voice the teachings of the Church."

☐ RICHARD DANA SKINNER, dramatic editor of *The Commonwealth*, delivered a lecture before the St. Joseph College students, Philadelphia, Pa., in the school auditorium on January 13. His subject was "Catholic Traditions in Life and the Arts," and an open-forum discussion followed.

☐ MOTHER BOLTON will teach two Fordham University courses on "How shall we teach religion in the elementary school?" at the Cenacle of St. Regis, New York, during the spring term. One of the courses, which began in January, will present the underlying principles of a good religion curriculum, together with completely developed lessons and discussions; the other will present the Mass, life of Christ, and the sacraments.

☐ REV. GERALD B. PHELAN, of St. Michael's College, Toronto, Canada, was elected president of the American Catholic Philosophical Association at the sixth annual convention held at Loyola University, Chicago, the last week in December. REV. JAMES A. McWILLIAMS, S.J., of St. Louis University, St. Louis, Mo., is the new vice-president, and REV. CHARLES A. HART, of the Catholic University of America, Washington, D. C., is secretary-treasurer.

☐ DR. CARLTON J. HAVES, professor of history at Columbia University, New York, was elected president of the American Catholic Historical Association at the eleventh annual meeting of that organization in Boston, Mass., the latter part of December.

Other officers elected and their positions are: JAMES F. KENNEY, Ottawa, director of historical research, public archives of Canada, first vice-president; REV. JAMES M. REARDON, pastor of the Basilica of St. Mary, Minneapolis, Minn., second vice-president; RT. REV. MSGR. C. F. THOMAS, pastor of St. Patrick's Church, Washington, D. C., treasurer; REV. PETER GUILDAY, professor of Church history in the Catholic University of America, Washington, D. C., secretary; REV. GEORGE B. STRATEMEIER, O.P., of the Catholic University of America, assistant secretary; and MISS JOSEPHINE RYAN, Washington, D. C., archivist.

☐ A campaign to raise \$750,000 for a new hall of science at Duquesne University, Pittsburgh, Pa., will be launched in the spring, according to an announcement of Very Rev. Joseph J. Callahan, president.



## SUPERINTENDENTS SECTION, N.C.E.A.

To Meet April 8 and 9

Diocesan administration of schools will be the general topic of discussion at the annual convention of the Superintendents' Section, National Catholic Educational Association, when the members meet in Caldwell Hall of the Catholic University of America, Washington, D. C., on Wednesday and Thursday, April 8 and 9. The following tentative program has been announced by Rev. Daniel F. Cunningham, superintendent of Archdiocesan schools in Chicago and secretary of the Superintendents' Section:

Wednesday, April 8, 9:30 a. m.

Address of Welcome: Rt. Rev. James H. Ryan, Ph.D., rector, Catholic University of America.

Paper: The Preparation of the Priest for the Office of Diocesan Superintendent.

Paper: The Superintendent's Part in the Formulation of the Curriculum for the Catholic Elementary School.

Wednesday, 2:00 p. m.

Paper: The Superintendent and the Problem of Supervision of Instruction.

Paper: Diocesan Examinations—How Most Effectively Conducted and Evaluated?

Thursday, April 9, 10 a. m.

Paper: The Importance of Diocesan School Records. What Records should be kept? What Information should be incorporated in the Superintendent's Annual Report?

Paper: The Superintendent's Responsibility in the Promotion of Health Education.

Thursday, 2:00 p. m.

Paper: The Relation of the Superintendent to the Diocesan High School.

Paper: The Superintendent's Responsibility for the Professional Advancement of His Teachers.

Each paper will be followed by a general discussion, participated in by all present.

## WESTERN ARTS ASSOCIATION MEETING

The Western Arts Association will meet April 28, 29, 30, and May 1, at Louisville, Kentucky. Rev. F. N. Pitt, superintendent of the parish schools of the diocese of Louisville, has been appointed to several local committees who are making arrangements for the convention. In addition to assisting in planning the program, Father Pitt will direct the housing and comfort of the Religious in attendance.

Sisters from more than twelve dioceses were represented at last year's convention of the Western Arts Association. In view of the indorsement of art education at the convention of the National Catholic Educational Association last summer, a large attendance of Sisters is expected at the Louisville meeting of the Western Arts Association.

## A USEFUL TRADE PAPER

From the standpoints of artwork, literary excellence, attractive make-up, and instructional quality, the industrial journal, *Struco Slate Review* will interest teachers of geography, advertising, journalism, art, or English. The publication contains many instructive articles that may be utilized for classwork and will be sent free to anyone requesting it by the Structural Slate Company, Pen Argyl, Pa.

## The Joy of Living

Robbie: My mother says that our school days are the happiest days of our lives.

Teacher: Your mother is right, Robbie.

Robbie: I can't see it that way. I think that Sunday is the best day of all.

Teacher: Why? So you can go to church?

Robbie: Oh, no. It is because I like to see the funny papers.



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## New Books and Publications

### The Catholic Encyclopaedic Dictionary

General Editor, Donald Attwater. Cloth, 576 pages. Price, \$4. The Macmillan Company, New York City.

The authors of this new Catholic dictionary state the purpose of the book as "a general work of quick reference to the signification of the words, terms, names, and phrases in common use in the philosophy, dogmatic and moral theology, canon law, liturgy, institutions, and organization of the Catholic Church." The work is admirably suited to this end due to the brevity, conciseness, and the authoritative and scientific air of its articles. Indeed, it carries more of the scientific air than other works in this field.

It may be questioned, however, whether the scope of the work could not have been enlarged with some profit. This is particularly true in regard to biography, especially of Old Testament characters. It is strange, for example, to find a reference to the term "Abraham's bosom" with no clue to the identity of Abraham; or to find the Psalms of David treated at some length with no information concerning David. In other instances, just that information is given which is demanded by the scope of the work, while really helpful additional matter is withheld; for instance, the canon law regarding the age of puberty is given, with no explanation of the term puberty.

The work has been compiled by Englishmen, and has special reference to the Church in England and Ireland. This fact, of course, in no way detracts from the book. In some instances, however, articles are listed under English terms, with no cross reference to the terms commonly used in this country. In other places, too, the phraseology is given an idiomatic British turn.

The work thoroughly covers the field laid out for it, and that in a scientific and scholarly way. It is a pity that its field was not widened, and that the editors or publishers did not see fit to insert a few illustrations.

### Religion Outlines for Colleges

Course III. By John M. Cooper, D.D. Cloth, 509 pages. Price, \$1.80. The Catholic Education Press, Washington, D. C.

Course III of *Religion Outlines for Colleges*, deals with Christ and His Church. In his preface, the author says that the main purpose of such a course is not to turn out lay apostles and apologists, but that the course should have in view rather "the development of better attitudes toward Christ and the Church, and fuller active participation in and cooperation with the work of the Church and her Founder." With this principle in mind, the author sets forth not cold, logical arguments in favor of Christ's claims and those of His Church, but a vivid and stirring exposition based upon the main arguments.

The various subjects are treated with a view to the popular ideas concerning them. Popular objections to many points of doctrine and practice are cleverly refuted. The book at no time, however, becomes a mere popular treatise, but remains fundamentally a text—such a text as can be highly recommended to anyone who cares to learn more about the Church and her Founder.

The treatment is helped along by the questions and topics for discussion found in many of the chapters, and by the references for reading and the excellent bibliography.

### The New Pioneers

By Mary H. Wade. Cloth, 280 pages, illustrated. Little, Brown, and Company, Boston, Mass.

Men who blazed new trails in the air, science, or politics, are the heroes in this book of biographical essays. There is nothing, either in theme or treatment, that will not delight the heart of every boy or girl adventurously inclined. The lives and achievements of Edison, Roosevelt, Goethals, Hoover, Ford, Byrd, and Burbank are so reviewed that the youthful reader will unconsciously draw his own conclusions as to their abilities and the reward of surmounting great difficulties. Conversational language is used throughout the book and holds interest in the intimate chats about these important personalities. Inspirational qualities, too, abound in this book for youth. It should find a place on children's approved reading lists.

### Man and Society

By Rev. Francis J. Haas, Ph.D. Cloth, 480 pages. Price, \$3.50. The Century Co., New York, N. Y.

In the editor's introduction of this new addition to the Century Catholic College Texts, Dr. John A. Lapp says: "Mankind is not here treated objectively, as in a laboratory . . . but man as a divine creature with a glorious destiny and as a being worthy of all that can be done for his safeguarding, is never lost from the sight of the author." The author, indeed, devotes considerable space to the divine origin and destiny of man.

With the high dignity of the human person as a foundation and a guide, Dr. Haas proceeds to a comprehensive and detailed study

of man as a social unit. His needs and problems are analyzed; the efforts made to solve these problems are discussed with authority and sympathy, their weaknesses shown, and constructive criticisms given. In all this the book carries a tone of authority, of fairness, and of sympathetic understanding.

The author has little faith in theories of social service and legislation having a materialistic foundation. He insists that man's worth and dignity arise from the fact that he is a person—a creature with a soul. Simple justice, in the mind of the author, cannot solve the economic and social problems of today. In its stead, he proposes equity, "a higher kind of justice."

In his views on the state, the author discards all theories of the supremacy of the state, which he traces to the philosophies of Kant and Hegel. He counsels state intervention in some social problems, but he insists that governments were made for men, and not men for governments. The author's views are truly international in scope. He sees the solution of our problems a true and universal brotherhood of man.

The book is written in a pleasing and easy style. The division of matter is adapted to classroom necessities, but the book will appeal to anyone wishing an insight into the problems of society.

### The Bible Beautiful

Edited by Mother Mary Eaton. Cloth, 440 pages. Price, \$1.20. Longmans, Green and Co., New York, N. Y.

In compact and convenient form, the entire Old Testament is presented here in a manner that will appeal to youthful minds. This edition of the Bible for general use contains the exact text of the Douay version, with deletions where necessary and elimination of verse division, thus making it especially suitable for the classroom. Maps, notes, and chronological tables add to its general utility. Because the Biblical tales related are not divided into verses, this book reads as one continuous story and avoids the distracting interruptions usually consequent upon reading with verse division. The text is, of practical necessity, incomplete since certain portions of the Old Testament unsuited to class reading and immature minds have wisely been expunged.

### My Health Habits. Books I, II, and III

By Charlotte Whitcomb, John Beveridge, and Evelyn Townsend. Cloth, illustrated. Rand McNally & Company, Chicago, Ill.

Stimulating verses on cleanliness, mouth hygiene, nutrition, fresh air, exercise, and rest, together with activities based upon preceding lessons learned, will leave a lasting impression on the first-grade pupil's mind after reading Book I. Hygiene and its sanitary habits, such as washing hands before meals, brushing teeth, correct food, will form an essential part of his daily life. Suggestions to teachers, detailing helpful instructions to accompany the text page by page, conclude the volume.

Health and its accompanying practices has been made attractive to the second-grade pupil in Book II through illustrative stories and verse. The same important elemental rules of personal hygiene emphasized in Book I are repeated and explained in more detail and at greater length here. Questions, problems, and right or wrong tests, follow stories related. The use of handkerchiefs, height and weight testing, safety-first projects, and politeness are some of the new practices introduced. Teacher suggestions are also contained at the end of this book.

In the two previous books, pupils were taught and impressed with the rudiments of health through the use of stories and rules. In Book III, the practical, concrete aspect of health problems is presented to the third-grade pupil, though interesting methods of presentation are not abolished. As the child's experience increases, the scope of the stories broadens to include not only hygienic knowledge, but also valuable general information. Rules have been attractively disguised to win youthful approval. The important topic of ethics makes its initial appearance in Book III. Appropriate stories with charity, cheerfulness, and obedience as motivating themes introduce the third-grader to these character-building practices. Teachers' suggestions also accompany Book III.

These books, capable of satisfying the modern demand for health lessons in the classroom, offer the unique contribution of both vitalizing and motivating child behavior in the practice of necessary and important habits early in life.

### Elements of Epistemology

By Joseph T. Barrow, S.T.D. Cloth, 225 pages. Price, \$2. The Macmillan Company, New York City.

For the beginner in Epistemology this is a splendid textbook. The author has carefully chosen the most fundamental problems and treated them thoroughly but simply. In each case the various important theories are discussed and the truth is pointed out in the discussion and refutation of them. By this means the Scholastic "thesis" method of presentation is replaced by a more interesting one. The book should find many friends among teachers who are seeking a new manner of approach to the problems of Epistemology.

(Continued on page 26A)

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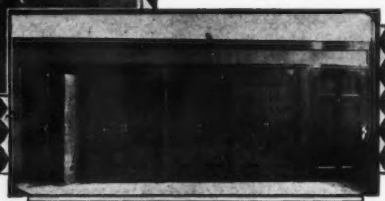
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(Continued from page 24A)

#### The Marywood First-Year Manual

By Sister Mary Estelle, O.P. Paper, 119 pages. Price, 48 cents. The Macmillan Co., New York, N. Y.

This manual, written to accompany the Marywood Readers, describes the technique of teaching reading, development of vocabulary, phonics, and the place of drill and related activities. Excellent suggestions for the preprimer class include a reading table, the use of blackboard, and illustrative pictures. The book is divided into three sections of explanation material: preprimer, primer, and first reader. At the end of each, a summary of words is added, accompanied by their frequency rating according to Thorndike and Gates. The material contained in the readers is outlined page by page, thus simplifying the teacher's work, and many lesson plans are offered. The manual concludes with an exposition of general supplementary devices, a classified list of books, and seven little songs suitable for class singing.

#### The First Instruction of Children and Beginners

By Rev. Joseph V. Tahon. Cloth, 115 pages. Price, \$1.25. B. Herder Book Company, St. Louis, Mo.

Based on the author's sincere conviction that children should be instructed in religion through the narrative, or scriptural, method, Father Tahon's book proceeds to demonstrate the concordance of this method with the apostolic tradition and the Council of Trent, in addition to sound pedagogy. Facts and authorities cited are recorded in argumentative form. The narrative method of catechetical instruction formulated by St. Augustine was intended to be understood and apprehended by the intellect, not memorized. The exposition of Augustine's secrets of successful teaching, his belief in interest, adaptability, and preparation, is nothing short of perfection and might well form the guiding principles of any modern teacher's code. The distinction, between beginners and advanced students of Christian doctrine is clearly drawn, and the former, accordingly, are to be taught through Bible history; this conclusion is based upon citations of saints and prelates.

The author proves by exclusion that the "catechism" came into existence, as such, with Luther, during the Protestant revolt. Father Tahon justly and severely criticizes Luther's pedagogical style as a parrot system, teaching first memorization of a text not yet understood; then its meaning and explanation. He proves that Luther's system errs psychologically, considering memory an independent faculty and transgressing the principle of the interdependence of faculties; it errs pedagogically, ignoring the principles

of adaptation and logical course of ideas; and finally, the system violates experience. He concludes with an extensive enumeration of the possibilities in the narrative method of instruction and describes its necessary steps in detail as (1) historical narration and (2) exposition.

This small volume cannot be recommended too highly to every priest, Sister, teacher, and Catholic lay person for the invaluable knowledge it affords the thoughtful reader, who will leave it with a perfect understanding of correct methods of instruction. Priest and Sister may find within it methods that will open new founts of grace in the instructed, and the lay person will surely obtain a fund of spiritual knowledge that will enable him better to answer the questions of any inquirer, Catholic or non-Catholic. The book is a potent asset to the apostolate, religious or lay.

#### Rosary Reader. Sixth Grade

By Sisters M. Henry, O.P., M. Magdalen, O.P., and M. Anysia, O.P. Cloth, 436 pages. Price, 88 cents. Ginn and Company, Boston, Mass.

Continuing with the same high quality of material that its predecessors possessed, this sixth-grade Rosary reader contains selections, appropriately adapted and rewritten in many cases, of such excellent classic writers as Tennyson, Burns, Father Tabb, Newman, Thackeray, Dickens, Maurice Francis Egan, and Poe. Works include both poetry and prose, arranged to avoid monotony and to arouse interest. Lengthy stories as well as short tales appear in varying intervals, with illustrations here and there. The narratives themselves show thoughtful selection for their value as motivating and character-building material, rather than for mere story value. Adapted versions of Tennyson's Holy Grail, Galahad, and Chosen Knights especially abound in these evident characteristics. Sixth-grade pupils will be loathe to relinquish this book at the end of the reading period, so easily and surely will their young hearts be won by its contents. Study helps are included wherever necessary.

#### The Life of Christ in Wood Cuts

By James Reid. Boards. Price, \$3. Published by Farrar & Rinehart, Inc., New York, N. Y.

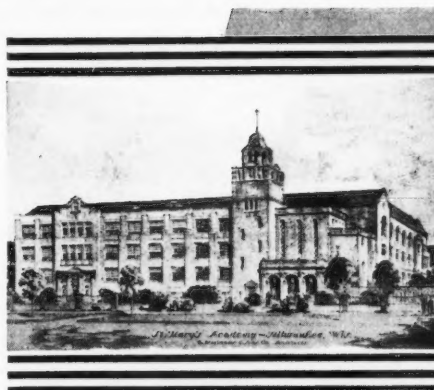
This book, as its title indicates, is a life of Christ in wood cuts. It contains not a single word of text. The technique of the artist is distinctly modern, and many of the conceptions are unique. The appeal is to the adult rather than to children, and teachers of art will find it extremely useful.

(Continued on page 28A)

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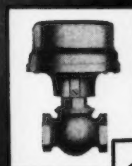
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(Continued from page 26A)

### Business English, Third Edition, Revised

By J. Walter Ross. Cloth, illustrated, 336 pages. South-Western Publishing Company, Cincinnati, Ohio.

Modern business demands clear, yet forceful, use of the English language, and here is the book to impart this necessary asset either to the commercial student in secondary schools or to the business man himself. For many years this text has been considered the standard in its field, and now the author's careful revision brings the book completely down to date. Systematic and intensive training in the application of correct principles of grammar is accomplished by practical, motivated procedures, such as the substitution of exercises for lengthy discussions. Simple arrangement of work is done by a triple division of material. Chapters I to VII are devoted to word studies; VIII to IX contain sentence studies; and X to XVIII conclude with business correspondence. In these latter chapters, the student is led by easily mastered steps from simple types of letters to the composition of difficult ones through the use of examples and models. The keynote of this text is its practicality. The direct method used throughout enables the student to learn rules through actual contact in written exercises.

The teacher's manual, accompanying the text, is more than a mere book of answers. In addition to these, it contains suggestions for motivating and conducting each class period.

### The Friend of Sinners

Translated from the French of Rev. A. Gaby, S.J., by Rev. J. M. Lelen. Cloth, 275 pages. Price, \$1.50 Benziger Brothers, New York, N. Y.

A series of Gospel narratives portraying the mercy shown by God to sinners. The stories are well told and the applications forceful. It is excellent reading for retreats, or for meditation purposes.

### Geometry Workbook

By H. B. Kingsbury and R. R. Wallace. Paper; price, 76 cents. The Bruce Publishing Company, Milwaukee, Wis.

Direct application of important facts and theorems learned formally to the solution of original problems makes this plane geometry workbook of definite value in assimilating abstract rules. It will measure both understanding and ability. Primarily, the book is a compilation of tests, suitable for supplementary work with any geometry text, to be given in whatever order the classwork demands. Tests, each of which is so constructed

that only one correct solution may be given, include both completion and true-false types. A record sheet, on the inside front cover of the workbook, enables the student to keep an exact account of results during the entire year, in addition to affording him a view of his progress.

Essential aids in teaching plane geometry with this workbook are the simple, accurate scoring possible in both drill and test material and the immediate location of any individual or general difficulties in specific subjects tested.

### Modern Algebra. Intermediate Course

By Raleigh Schorling, John Clerk, and Selma Lindell. Cloth, 346 pages. Price, \$1.36. World Book Company, Yonkers-on-Hudson, N. Y.

An inventory of important skills and information comprises the opening chapter of this third-semester algebra text, intended for use in schools where only an additional half-year course is given after the first full year of study. This review of necessary knowledge serves to acclimate the pupil with algebraic solutions after a year's study of plane geometry has interrupted that of algebra. Proportion, linear equations, factors, fractions, quadratic equations, exponents, radicals, square root, logarithms, binomial theorem, and an introduction to trigonometry, comprise the main chapters. Supplementary reading material, grouped in units, concludes the book. Both numerical exercises and applied problems are frequently used, thus accounting for various abilities, and graph work has been emphasized as proper for the study of higher algebra. However, the wisdom of introducing the average high-school student to the intricacies of trigonometry, regularly a college subject, may validly be questioned.

### English Exercises and Tests

By William B. Guitteau. For Third, Fourth, Fifth, and Sixth Grades. Price, 24, 28, 28, and 32 cents, respectively. Johnson Publishing Company, Richmond, Va.

This series of four workbooks may be used in conjunction with any language text. Each book is organized into units of ten exercises; the first two on drill in punctuation, the second two on use of verbs, the third two on correct usage, the fourth and last set of two on composition. Preceding each unit is a diagnostic test on loose sheets, while a series of accomplishment tests follows its completion. Through this intensive and systematically controlled system, pupils cover a limited field of errors with a maximum of

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(Concluded from page 28A)

practice on commonly misused elements of English. Sentences included for practice are taken from familiar stories on the respective grade levels, thus adding to the practicality of the material. The last two pages of each workbook consist of score sheets, arranged according to units, for recording pupils' ratings; perfect scores are included for comparison in parallel columns. The uniformity of the required work is a time-saving asset for pupils, since little attention must be paid to instructions for completing the exercises; simplicity of marking is a timesaver for the teacher who uses this set.

**Laboratory Studies, Demonstrations, and Problems in Biology**

By Nathan H. Kingsley, M.Sc., and Edward J. Menge, Ph.D., Sc.D. Paper, 208 pages. Price, \$1.28. The Bruce Publishing Company, Milwaukee, Wis.

External and internal structure of the fish, grasshopper, butterfly, and bee, preparation and properties of oxygen, hydrogen, nitrogen, and carbon, studies of yeast, mold, mildew, rust, moss, fern, mushroom, cell division, germination, digestion, and grafting, are included in the required work of this complete laboratory manual for a one-year biology course in high school. It may be used with any standard text and necessitates careful observation on the pupils' part rather than mere imitation. Time limit has been judiciously considered in the presentation and completion of all projects, so that the course can be completed within a year of 36 to 40 weeks. Adaptability, too, is a notable asset since arrangement provides for omission of a number of problems deemed unnecessary by the instructor.

**My Best Friend**

By a Brother of the Sacred Heart. Leather, 92 pages. Price, \$1.20. The Catholic Importing Co., New York, N. Y.

An interesting little prayer book for children or adults. It contains the usual devotions and prayers, the Epistles and Gospels for the Sundays of the year, and very fine short instructions on the Mass, Confession, and Holy Communion. The illustrations are rather numerous and good.

**American Government Today**

By William Bennett Munro. Cloth, 653 pages. Price, \$1.80. The Macmillan Company, New York.

Proceeding from the general and abstract to the specific and concrete, this civics book for the junior high school explains government itself, national government and administration, state government and administration, local government and administration, and finally, civic obligations. Each chapter is followed by lists of references, questions based on the text, problems for discussion, topics for essays, and subjects for debate; while a statement of several research problems precedes each chapter. A complete bibliography and the Constitution of the United States are included at the end of the book.

The Constitution, political parties, powers of Congress, Federal courts, domestic and foreign relations, state legislature, the American city, current problems, and duties and rights of citizenship are only a few of the important and practical major problems explained. Simple historical narration, used by the author, gains and holds the pupil's interest. Some of the author's conceptions of education, social service, etc., are narrower than a Catholic educator will consider acceptable.

**PUBLICATIONS RECEIVED**

*The Book of Ruth.* By Rev. Henry J. Grimmelman, S.T.D. A translation and commentary for schools and colleges. Cloth, 72 pages. Price, \$1.20. Scott, Foresman and Company, Chicago, Ill.

*The Christmas Candle, and Other One-Act Plays.* By Sister Mary Edwin. Besides the title play, this booklet contains *The Robe of Christ* and *Mary's Little Son*. Paper, 31 pages. The James H. Barry Company, San Francisco, Calif.

*Training and Certification of High School Teachers.* By Frank P. Bachman. Field Studies No. 2. Paper, 175 pages. Price, 70 cents. Division of Surveys and Field Studies, George Peabody College for Teachers, Nashville, Tenn.

*Independence for the Philippines.* Compiled by E. R. Rankin. Bulletin No. 5, January, 1930. Issued by the University of North Carolina, Chapel Hill. Helpful information for debates on the Philippines.

*Tact and the Teacher.* By Charles R. Van Nice. Of interest to the lay teacher only, since suggestions offered are reserved to their problems. Paper, 109 pages. Price, 80 cents. Plainview Publications, Lawrence, Kans.

*Standard Graduation Examination.* For elementary schools. By Arthur S. Otis, Ph.D., and J. S. Orleans, Ph.D. These papers present achievement testing in a new plan, to be used at the end of elementary training. Paper. Price, 15 cents a set. World Book Company, Yonkers-on-Hudson, N. Y.

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